

حياة المسلمين

# Living as a True Muslim

Hakīmul Ummat Maulānā Ashraf ‘Alī Thānwī

Rahimahullāh

Translated by

Maulānā Mahomed Mahomedy

TITLE: LIVING AS A TRUE MUSLIM

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ISBN: 978-0-620-86426-8

PUBLISHED BY:  
AL QAMAR PUBLICATIONS &  
MAKTABA DARUL MAARIF  
1110 Obote Road  
Lusaka, Zambia

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## TRANSLATOR'S FOREWORD

All praises are due solely to Allāh *ta'ālā*. Peace and salutations to Muḥammad Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

Hakīmul Ummat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* was a prolific writer. His written works number over one thousand. From among all these, he holds *Hayāt al-Muslimīn* in the highest regard. He says with reference to it:

People do not look at it in this way, but it is so beneficial and sufficient for the physical and spiritual success of the Muslims that I – Allāh willing – expect forgiveness as a reward for writing it.

Hakīmul Ummat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* endeavoured to write in a clear, flowing and comprehensive style. He describes the amount of effort he had to exert for the writing of this book:

I do not think I had to bear as much fatigue in any of my other books. This was the only book for which I had to prepare two manuscripts for some topics, and three manuscripts for other topics.

The importance of *Hayāt al-Muslimīn* is evidenced from the above quotations. A perusal of the book will also highlight its value and significance.

*Hayāt al-Muslimīn* was translated into English previously. A need was felt to include Arabic texts for all the verses of the Qur'ān and Ahādīth. This would increase the substance of the book, and the referencing of the Ahādīth will be an added benefit for scholars. I

was initially hesitant to take up this task, but after consulting with Hadrat Maulānā Muḥammad Qamar az-Zamān Sāḥib Allāhābādī, he not only concurred but stressed the need for including the Arabic texts.

The arduous task of finding and refencing the Arabic text was a long and challenging one. By the grace of Allāh *ta'ālā*, I received the help of Maulānā Muḥammad Is-ḥāq Sāḥib of Benoni, South Africa and his team. I am deeply indebted to them. Muftī Zakarīyyā Mākdā, a senior lecturer of Hadīth at Madrasah Ta'lim ad-Dīn, Durban, South Africa, was meticulous in sourcing some Aḥādīth and their references. May Allāh *ta'ālā* increase him in knowledge and practice. I am also deeply indebted to Hadrat Muftī Ibrāhīm Salejee Sāḥib, the principal of Madrasah Ta'lim ad-Dīn, Durban, South Africa, for translating the Persian texts in the introduction, and other texts which I found difficulty in understanding. May Allāh *ta'ālā* reward him abundantly, and bless him with long life and good health. Āmīn.

Most of the Arabic texts were typed manually. Despite checking and re-checking them, there are bound to be typographical errors. I request our scholars to inform me of such errors so that they could be corrected for future editions. I also request their input on ways to improve this work.

This work could never be accomplished without the help and inspiration of Allāh *ta'ālā* and the prayers of my teachers and seniors. May Allāh *ta'ālā* reward them with the best of rewards in both worlds. Āmīn. May Allāh *ta'ālā* illuminate the graves of those of them who have passed on, and confer good health and wellbeing to those who are still alive. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated.

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## INTRODUCTION



الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ فِي كِتَابِهِ:

All praise is due to Allāh *ta'ālā* who revealed in His Book:

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا

Can he who was dead and whom We gave life thereafter, and gave him a light whereby he walks among people – [can he be] equal to the one who is lying in the pits of darkness from which he cannot emerge?<sup>1</sup>

وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الَّذِي شَرَّفَهُ بِخِطَابِهِ:

Salutations and peace to His Messenger whom He honoured with His address:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

In like manner We sent to you an angel by Our command.<sup>2</sup>

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<sup>1</sup> Sūrah al-An'ām, 6: 122.

<sup>2</sup> Sūrah ash-Shūrā, 42: 52.



وَدَعَا أُمَّتَهُ إِلَىٰ جَزِيلِ ثَوَابِهِ فِي قَوْلِهِ:

He invited his ummat towards His abundant reward when He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O believers! Obey the order of Allāh and the Messenger when he calls you to that which gives you life.<sup>1</sup>

وَقَادَهُمْ إِلَىٰ رَفِيعِ جَنَابِهِ فِي قَوْلِهِ:

He directed them towards His exalted self when He said:

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

Allāh inscribed īmān in their hearts and helped them by His hidden inspiration.<sup>2</sup>

وَبَعْدُ، فَقَدْ قَالَ اللَّهُ تَعَالَىٰ:

Allāh *ta'ālā* says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

<sup>1</sup> Sūrah al-Anfāl, 8: 24.

<sup>2</sup> Sūrah al-Mujādalah, 58: 22.

Whoever did good, be it man or woman, and  
is a believer, to him We will give a good life.  
We will grant them their reward for the  
good deeds which they used to do.<sup>1</sup>

وَقَالَ تَعَالَى:

Allāh *ta'ālā* says:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ  
الْقِيَمَةِ أَعْمَى.

Whoever turns away from My  
remembrance, for him is a life of  
constriction, and on the day of Resurrection  
We shall raise him up blind.<sup>2</sup>

Add to the above verses, the following verse which is in  
reference to the dwellers of the Hell-fire:

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

He will neither die nor live in it.<sup>3</sup>

After stringing the above verses together, we can say as  
an introduction that the essence of these verses is that  
although a life devoid of comfort and sweetness is not  
death externally, at the same time it is also not a real  
life. After combining them, the verses of the sermon  
and those after the sermon most clearly and  
categorically state – based on the interpretations of the

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<sup>1</sup> Sūrah an-Nahl, 16: 97.

<sup>2</sup> Sūrah Tā Hā, 20: 124.

<sup>3</sup> Sūrah al-A'lā, 87: 13.

erudite scholars - that a spiritual and celestial life, and an external and worldly life; are exclusively for those who obey the truth.

However, despite such clarity and explicitness, our Muslim brothers are so heedless on this issue that it is as if the proofs in this regard were never seen by their eyes, heard by their ears, nor thought of in their hearts. Even as regards these two types of life [life of this world and life of the Hereafter], they recognize, to a certain extent, that the life of the Hereafter is exclusive for the obedient servants of Allāh *ta'ālā*, but do not believe that this worldly life is also exclusively for them. This is why Muslims throughout the world – and the Muslims of India in particular – are presently engulfed by calamities upon calamities, and miseries after miseries. Despite this, their minds neither focus on this pitiable condition, their tongues do not speak about it, nor do their pens write on it.

Even if someone focuses on providing a treatment, the prescriptions which are given can – without any hesitation – be referred to as stated in the following Persian couplets:

Whatever medication he administered was  
not restoring; it was destroying.

He is unaware of his inner self. I seek the  
protection of Allāh from their false  
allegations.

His problems are not because of a chemical  
imbalance (yellow and black bile). From  
every heap, worms began appearing.

The essential consequence of this unprincipled  
treatment will be:

Whatever treatment was administered only increased the problem, and the problem could not be solved.

Halilah<sup>1</sup> aggravated the constipation and the stomach is not functioning well. The water only added fuel to the fire.

The weakness of the heart just increased, and so did the insomnia. The eyes became inflamed, and the heart was filled with grief.

Despite this failure upon failure, the condition of these prescriptive physicians is like that physician who misdiagnosed a patient and prescribed a laxative for him. Each time the patient sent a message to him that his diarrhoea was increasing, the physician replied by saying: "All the harmful matter is being expelled; let it continue." The patient eventually died. Even after hearing about the death of the patient, the physician felt that his diagnosis was correct and said: "It is much better that he died because of the harmful matter leaving his body. Had it not come out, we don't know what would have happened to him!"

The reason for this practical ignorance is nothing but practical ignorance due to which these people do not fully affirm the texts of the Qur'an and statements of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* which identify and specify the causes of these calamities and miseries.

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<sup>1</sup> A tree native to Asia. Known as myrobalan or cherry plum. It probably has a laxative effect.

O brother! You believe in Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam*. This means that you have to affirm them in every command and everything which they say, and consider them to be true. What kind of affirmation is this that you affirm certain things while you refuse to affirm other things.

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

Do you believe in certain portions of the Qur'ān and reject some portions?<sup>1</sup>

This is why a severe need was perceived to re-caution [our brothers] for their feigned ignorance or heedlessness. The illness may be diagnosed and they may be convinced with the correct treatment. After this diagnosis and conviction, they can turn their attention to removing the causes and obtaining the treatment.

It has been clearly established through rational and traditional proofs, and also through observation and experience that learning and understanding these causes and treatments in these times are confined to the blessed personality of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Thus, without fearing any opposition in the least, the following is a genuinely true claim with regard to the lofty status of Rasūlullāh *sallallāhu 'alayhi wa sallam*:

His person is perfect, full of substance (treasure), like sunlight in the midst of shade.

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<sup>1</sup> Sūrah al-Baqarah, 2: 85.

Call him a perfectionist because he is perfect. Declare him to be truthful because he is honest and truthful.

His cure is absolute magic. Just look at the power of Allāh in His mannerisms.

The person who believes in the correctness of his diagnosis and acts on his prescription will spontaneously announce:

He is like the nūr of Allāh: removing problems, supporting consistency and the key to all avenues of good.

You are the answer to every problem. Every difficulty is resolved without any lengthy discussion.

You express the problems that are concealed. Hold on to his hand! O you who are in the slippery mud!

Even if the person does not understand the reason behind any of his prescription, his belief and conviction will compel him to say:

All that he has received is revelation, and a divine address. Whatever he says is absolutely priceless.

The one who has granted life has the right to take life. He is the deputy of Allāh *ta'ālā*. His hand is like the hand of Allāh.

Just as Ismā'īl *'alayhis salām* had placed his neck before Him joyfully and happily, place your heart before his sword.

So that your heart will remain eternally happy. O Allāh! Let the heart be pure like

the heart of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.

When the lovers drink of the cup of love,  
they take in abundant good at your hands.

O you who are attracted by this sovereign  
[Allāh], he is drawn to the throne and  
greatest of positions [of proximity].

By virtue of his extreme kindness and mercy, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* presented the full import of his teachings to the creation in general. After that, it is left to the good fortune or wretchedness of those who practise on them and those who do not. When anyone practised on them, he experienced nothing but rectitude and success. As for the one who discarded them – if he has some level of conviction and love – then by virtue of his conviction and love, he is deprived of immediate rectitude and success so that this may serve as a warning for him to rectify himself and reform his ways.

However, if a person is devoid of conviction and love, the evil consequence of this is that he is given superficial and immediate success as a way of enticement, while in reality and in the end he will experience nothing but deprivation. Immediate deprivation is obvious, and real deprivation is testified to by his internal condition in the sense that he himself finds that he has no comfort and satisfaction within himself.

The following verses make reference to this immediate and superficial success, and the eternal and actual failure:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي  
الْخَيْرِ<sup>ط</sup> بَلْ لَا يَشْعُرُونَ.

Do they think that in continually giving them this wealth and offspring. We are hastening in providing them with virtues? It is not so. Rather, they do not understand (the reason for it).<sup>1</sup>

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ<sup>ط</sup> إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ  
بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ.

Let not, then, their wealth and their children amaze you. Allāh only intends to punish them by these means in this worldly life (as well), and that their souls should depart while they remain unbelievers.<sup>2</sup>

Now that it has been proven through observation and evidence that rectitude and success are confined to the prescription of the “clinic” of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, it becomes obligatory on those Muslim brothers who are aware of their ailments but not of the causes and prescriptions for them, to get rid forever their feigned negligence and ignorance, or their feigned practical laziness and indolence. They must utilize those absolute and supreme prescriptions, and thereby witness additional and multiple rectitude and success both in this world and in the Hereafter, in its outer form and in reality.

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<sup>1</sup> Sūrah al-Mu’minūn, 23: 55-56.

<sup>2</sup> Sūrah at-Taubah, 9: 55.



This is an all-encompassing counsel for the attraction of benefits and the repulsing of harms on the correct path. The detailed counsel is the pure Sharī'at in its entirety. However, the all-encompassing and concise counsel is not enough because action without details is not possible. At the same time, it is difficult to learn the detailed counsel [the Sharī'at] in a short period of time. Bearing in mind the present condition of our Muslim brothers whose treatment cannot be delayed any further, it is necessary to identify and explain – to the extent of necessity – parts of the detailed counsel [the Sharī'at] which, due to a specific fundamental, have to be taught first.

The precedent for this is like medicine. Some medicines cure the ailment by their very nature while others treat the ailment indirectly. Furthermore, medicines have a direct effect, e.g. the sickness was due to excessive heat, so it was treated with medicine which is cooling by nature. Other medicines have an indirect curing effect. The excessive heat was because of some chemical imbalance, so it was treated with a medicine that will moderate this imbalance and thereby remove the excess heat.

In the same way, the spiritual physicians and sages of the ummat – who are really experts in the mysteries of Dīn – are able to see via their special effulgence and emotional perception that actions are effective through their peculiar nature. This includes all the Sharī'ats. Others are effective on the basis of the condition. Then some of them are effective directly, and others indirectly.

Presently, in order to realize quick benefits and to make it easy for people to accept, I decided to present some portions of the second type [detailed aspects of

the Shari'at], especially those which are easy to understand and practise upon. In order to make it even more easy for them, I decided to present one section at a time. In a short while, they will all be collated.

The portions and sections which I am referring to will comprise the following: Islam, knowledge of Dīn, ṣalāh, zakāh, the Qur'ān, good character, good social transactions, earning ḥalāl, abstaining from extravagance, stories of the pious, du'ā', and so on. Bearing in mind the essence of these different sections and portions, I am giving this collection the name Hayāt al-Muslimīn, and referring to the sections as arwāḥ (plural of rūḥ, which means "soul") which are actually the foundations of life. As regards the multiple effects which these multiple souls will have on every Muslim, they will be like the multiple pure souls which are found in the animalistic, carnal and natural souls.

وَاللَّهُ وَلِيُّ الْهَدَايَةِ، وَبِيَدِهِ الرَّعَايَةُ وَالْحِمَايَةُ

Allāh is the dispenser of guidance, and in  
His control is protection and assistance.

Ashraf 'Alī

Jumādā al-Ukhrā 1346 A.H.

## 100 VERSES FROM THE QUR'ĀN

(English translation based on the translation of  
Hadrat Muṣliḥul Ummat Shāh Waṣiyyullāh Sāhib  
*rahimahullāh*)

﴿1﴾

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ

So turn to your Creator. Then some people should kill others. (This order was given to the people of Hadrat Mūsā 'alayhis salām when they made the calf an object of worship).<sup>1</sup>

﴿2﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَىٰ  
 الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

Then the transgressors changed the word with a different word from what they had been asked to utter. So We sent upon the transgressors a heavenly punishment because they had been disobeying the order.<sup>2</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 54.

<sup>2</sup> Sūrah al-Baqarah, 2: 59.

## ﴿3﴾

وَضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ وَالْمَسْكَنَةُ ۖ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ  
 ط ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ  
 بِغَيْرِ الْحَقِّ ط ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.

Humiliation and degradation were struck upon them (in the sense that they fell from grace in the eyes of others and they themselves no longer possessed fortitude and determination). They became eligible for Allāh's wrath. This was because they were rejecting Allāh's orders and were killing the Prophets. (The killing too was) unjust (according to them). (Moreover) this was because they disobeyed and transgressed the bounds (of obedience).<sup>1</sup>

## ﴿4﴾

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا  
 ج وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ.

What other punishment can there be for a person among you who does such a thing except humiliation in the worldly life and

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<sup>1</sup> Sūrah al-Baqarah, 2: 61.

[that they be] cast into a very severe punishment on the day of Resurrection?<sup>1</sup>

﴿5﴾

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ  
فِي خَرَابِهَا ۖ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۖ ط  
لَهُمْ فِي الدُّنْيَا حَزَنٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

Who can be more unjust than that person who bars the remembrance of Allāh in Allāh's masājid and (from worshipping Him)? And he strives to render them deserted. Such people ought not to even place a foot therein fearlessly (and audaciously. Instead, when they enter them, they must do so with fear and respect). Such people shall suffer humiliation in this world, and for them is a severe punishment in the Hereafter.<sup>2</sup>

﴿6﴾

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً ۖ وَقِنَا عَذَابَ النَّارِ. أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ ط  
وَاللَّهُ سَرِيعُ الْحِسَابِ.

<sup>1</sup> Sūrah al-Baqarah, 2: 85.

<sup>2</sup> Sūrah al-Baqarah, 2: 114.

Some people (who are believers) say (when they are making du'ā'): O our Sustainer! Give us the best in this world and the best in the Hereafter as well. And save us from the punishment of Hell. For such people is a major share (in both worlds) by virtue of that action of theirs (i.e. seeking both worlds). Allāh is swift in reckoning.<sup>1</sup>



وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ۚ  
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ. فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي  
الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ مِنْ نَاصِرِينَ.

Those who obey you, I will give them power over those who reject (you) until the day of Resurrection. Then to Me will you all return. Then (at that time) I will decide (practically) between you on those matters regarding which you differed. (Details of this decision is that) those who were unbelievers (from those who differed), I will punish them severely (in both worlds) – in this world and in the Hereafter. They will have no protectors.<sup>2</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 201-202.

<sup>2</sup> Sūrah Al 'Imrān, 3: 55-56.

﴿8﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not lose courage nor grieve, and you alone will (eventually) be triumphant if you remain complete believers.<sup>1</sup>

﴿9﴾

فَاتَّهَمُ اللَّهُ تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ط وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ.

Allāh ta'ālā gave the recompense of this world and the excellent reward of the Hereafter as well. Allāh loves such doers of good.<sup>2</sup>

﴿10﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا  
لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ح وَمَأْوَهُمُ النَّارُ ط وَبِئْسَ مَثْوَى  
الظَّالِمِينَ.

We will very soon cast awe into the hearts of the unbelievers because they have ascribed such partners to Allāh ta'ālā for which Allāh ta'ālā did not send down any

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 139.

<sup>2</sup> Sūrah Āl 'Imrān, 3: 148.

evidence. Their abode is Hell. It is an evil abode for the unjust.<sup>1</sup>

﴿11﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ لَا إِنَّمَا اسْتَزَلَّهُمُ  
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا.

Surely those of you who turned away on the day the two armies (Muslims and unbelievers) fought against each other, there was nothing apart from the fact that Shayṭān caused them to slip because of some of their actions.<sup>2</sup>

﴿12﴾

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ ۖ وَاتَّبَعُوا  
رِضْوَانَ اللَّهِ ۖ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ.

These people then returned with the favour and grace of Allāh ta'ālā. They experienced no harm whatsoever, and they remained subservient to the pleasure of Allāh (in this incident). Allāh possesses mighty grace.<sup>3</sup>

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 151.

<sup>2</sup> Sūrah Āl 'Imrān, 3: 155.

<sup>3</sup> Sūrah Āl 'Imrān, 3: 174.



﴿13﴾

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا  
وَسَعَةً

Whoever emigrates in Allāh's path will find many places to go to on earth and much scope (to demonstrate his religion).<sup>1</sup>

﴿14﴾

فَيُظْلِمُ مَنِ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ  
وَبَصَدَّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا. وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا  
عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ.

It is because of the major sins of the Jews that We forbade them many pure things which had been permissible to them. Also because they used to prevent many people from the path of Allāh. And also because they used to take usury whereas they were prohibited from it (in the Taurāh). And because they used to devour the wealth of people unjustly.<sup>2</sup>

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<sup>1</sup> Sūrah an-Nisā', 4: 100.

<sup>2</sup> Sūrah an-Nisā', 4: 160-161.

﴿15﴾

ذَٰلِكَ لَهُمْ حِزْبِي فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

This (punishment) for the bandits is severe humiliation in this world, and the severe punishment (which) they will receive in the Hereafter (is a separate matter).<sup>1</sup>

﴿16﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Whoever befriends Allāh and His Messenger, and the believers, then the party of Allāh is certainly triumphant.<sup>2</sup>

﴿17﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَٰلِكَ مَثُوبَةً عِنْدَ اللَّهِ <sup>ط</sup> مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَۃَ وَالْحُنَازِيرَ وَعَبَدَ الطَّاغُوتَ <sup>ط</sup> أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ.

Say: Should I inform you of a way which is worse than that in retribution in Allāh's sight? It is the way of those people whom Allāh has distanced [from His mercy],

<sup>1</sup> Sūrah al-Mā'idah, 5: 33.

<sup>2</sup> Sūrah al-Mā'idah, 5: 56.

became angry with, made them into apes and pigs, and they worshipped Shayṭān. (Now look which way is evil). Such people are extremely evil as regards the place, and very far away from the straight path.<sup>1</sup>

﴿18﴾

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ ط كُفَّأ  
أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ لَا وَيَسْعُونَ فِي الْأَرْضِ  
فَسَادًا ط وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ.

We cast enmity and malice between them until the day of Resurrection. Whenever they want to ignite the fire of war (with the Muslims), Allāh ta'ālā extinguishes it. They continue spreading (clandestine) corruption in the country. Allāh does not like those who spread corruption.<sup>2</sup>

﴿19﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ط مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ  
ط وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ.

<sup>1</sup> Sūrah al-Mā'idah, 5: 60.

<sup>2</sup> Sūrah al-Mā'idah, 5: 64.

Had these people adhered fully to the Taurāh, the Injīl, and the Book (Qur'ān) which was sent (now) to them from their Sustainer, they would have eaten freely from above and below. There is (also) a group from them which is treading the straight path, while the majority of them have very bad character.<sup>1</sup>

﴿20﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّيْنَهُمْ فِي  
الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ  
مِدْرَارًا ۖ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ  
بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ.

Did they not see how many nations We destroyed before them to whom We had given such (physical and monetary) strength which We did not give to you? We sent down rains in abundance to them and We caused rivers to flow (beneath their farms and orchards). We then destroyed them because of their sins, and created other nations after them.<sup>2</sup>

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<sup>1</sup> Sūrah al-Mā'idah, 5: 66.

<sup>2</sup> Sūrah al-An'ām, 6: 6.

## ﴿21﴾

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
ط إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ.

We then saved (Hadrat) Nūh ('alayhis salām) and those who were with him in the ship. And We drowned those who rejected our verses. Those people were certainly blind.<sup>1</sup>

## ﴿22﴾

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ.

We then saved him and his companions by Our mercy. And We completely uprooted those who belied Our verses and were not such as to embrace imān.<sup>2</sup>

## ﴿23﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ.

Thereupon an earthquake seized them. They then lay lifeless in their homes.<sup>3</sup>

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<sup>1</sup> Sūrah al-A'rāf, 7: 64.

<sup>2</sup> Sūrah al-A'rāf, 7: 72.

<sup>3</sup> Sūrah al-A'rāf, 7: 78.

## ﴿24﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ صَالًى كَانَتْ مِنَ الْغَائِرِينَ. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ط فَأَنْظَرُ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ.

We saved (Hadrat) Lūṭ ('alayhis salām) and his associates except his wife; she remained with those who lingered behind in the punishment. We rained upon them a new type of rain (which was of stones). Just look at what the fate of the criminals was!<sup>1</sup>

## ﴿25﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ. الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ج الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ.

Thereupon an earthquake seized them. They then lay lifeless in their homes. Those who had belied Hadrat Shu'ayb 'alayhis salām had become as though they had never lived in those homes. Those who had belied Hadrat Shu'ayb 'alayhis salām had (themselves) fallen into loss.<sup>2</sup>

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<sup>1</sup> Sūrah al-A'rāf, 7: 83-84.

<sup>2</sup> Sūrah al-A'rāf, 7: 91-92.

## ﴿26﴾

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ  
السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا  
يَكْسِبُونَ.

Had the residents of the towns believed and abstained, We would have opened upon them the blessings of the heavens and the earth. But they belied (the Prophets) so We (too) seized them because of their (evil) actions.<sup>1</sup>

## ﴿27﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ  
أَيُّ مَفْصَلَةٍ ۚ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ. وَلَمَّا وَقَعَ  
عَلَيْهِمُ الرَّجْزُ قَالُوا يُمُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ  
لَئِنْ كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي  
إِسْرَءِيلَ. فَلَمَّا كَشَفْنَا عَنْهُمْ الرَّجْزَ إِلَىٰ أَجَلٍ هُمْ بِلُغُوهِ إِذَا  
هُمْ يَنْكُتُونَ. فَاذْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا  
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ. وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا  
يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۖ ط

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<sup>1</sup> Sūrah al-A'rāf, 7: 96.

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ ۚ بِمَا صَبَرُوا  
 ط وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ.

We then sent upon them the flood, locusts, weevil, frogs and blood – all distinct signs. Yet they remained haughty; and they were a sinful people. When any punishment afflicted them, they would say: “O Mūsā! Supplicate on our behalf to your Sustainer as He has promised you. If you remove this punishment from us, we will certainly believe in you and we will release the Banī Isrā’īl to go with you. But when We removed the punishment from them until a term which they should reach, they would promptly break their promise. Therefore We took vengeance on them and drowned them in the sea for they had belied Our signs and were totally heedless of them. We caused those who were considered to be weak to inherit the eastern and western part of the land which We had blessed. The gracious promise of your Sustainer was fulfilled upon the Banī Isrā’īl because of their patience. We utterly destroyed whatever Pharaoh and his people had built and whatever high edifices they had erected.<sup>1</sup>

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<sup>1</sup> Sūrah al-A’rāf, 7: 133-137.



﴿28﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي  
الْحَيَاةِ الدُّنْيَا<sup>ط</sup> وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ.

Those who worshipped the calf (if they still do not repent then) they will very soon suffer the wrath of their Sustainer and disgrace in this worldly life. (And this is not for them only). This is how We punish all those who fabricate lies.<sup>1</sup>

﴿29﴾

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ  
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيِّنٍ بِمَا كَانُوا يَفْسُقُونَ.  
فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ.  
وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَن يَسُومُهُمْ  
سُوءَ الْعَذَابِ.

When they continually discarded what was being explained to them (i.e. they did not accept), We saved those who had been forbidding this evil and seized those who had been transgressing (the aforementioned order) in a severe punishment. In other words, when they went beyond the limits

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<sup>1</sup> Sūrah al-A'rāf, 7: 152.

from what they were prohibited, We said to them (as a torment): “Become apes, detested.” You ought to remember that time when your Sustainer declared that He will certainly empower (some) person (or the other) over the Jews until (close to) the Resurrection who will continually inflict a severe punishment on them.<sup>1</sup>

﴿30﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلٰٓئِكَةِ اَنۡيۡ مَّعَكُمْ فَتَيۡتُوۡا الَّذِيۡنَ اٰمَنُوۡا ط  
سَالٰتِيۡ فِیۡ قُلُوۡبِ الَّذِيۡنَ كَفَرُوۡا الرَّعۡبَ فَاۡضِرُّوۡا فَوْقَ  
الْاَعۡنَاقِ وَاۡضِرُّوۡا مِنْهُمۡ كُلَّ بَنَآءٍۢۙ ذٰلِكَ بِاَنَّهُمۡ شَاقُّوۡا اللّٰهَ  
وَرَسُوۡلَهُ ج وَمَنۡ يُشَاقِقِ اللّٰهَ وَرَسُوۡلَهُ فَاِنَّ اللّٰهَ شَدِيۡدُ الْعِقَابِۙ

Remember the time when your Sustainer gave an order to (those angels) [saying]: I am with you (and I am your helper). So (after considering Me to be your helper), you must increase the courage of the believers. I will soon cast terror into the hearts of the unbelievers. Strike, then, the necks (of the unbelievers) and strike off every limb of theirs. This is in punishment for their defiance of Allāh ta'ālā and His Messenger (ṣallallāhu 'alayhi wa sallam). Whoever defies Allāh ta'ālā and His Messenger

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<sup>1</sup> Sūrah al-A'rāf, 7: 165-167.

(sallallāhu 'alayhi wa sallam), Allāh ta'ālā inflicts a severe punishment (on him).<sup>1</sup>

﴿31﴾

وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ.

Allāh ta'ālā had willed to weaken the plot of the unbelievers.<sup>2</sup>

﴿32﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ط وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

O believers! If you continually fear Allāh, He will give you something decisive and expiate you of your sins and forgive you. Allāh is immensely bountiful.<sup>3</sup>

﴿33﴾

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ط إِن أَوْلِيَائُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ.

<sup>1</sup> Sūrah al-Anfāl, 8: 12-13.

<sup>2</sup> Sūrah al-Anfāl, 8: 18.

<sup>3</sup> Sūrah al-Anfāl, 8: 29.

What right do they enjoy that Allāh ta'ālā should not punish them (in the least) seeing that they hinder from the Masjid-e-Harām when they are not even (worthy of becoming) the guardians of that Masjid. Its guardians are none other than those who are pious, but most people do not have knowledge (of their unworthiness).<sup>1</sup>

﴿34﴾

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ. كَذَّبَ آلُ فِرْعَوْنَ لَا الَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظَالِمِينَ.

The reason for this (not punishing without a crime) is that Allāh never changes the bounty which He had bestowed on a people until they change their own actions. And it is an established fact that Allāh is all-hearing, all-knowing. Their condition is like that of Pharaoh and the condition of those before them. They belied the words of their Sustainer. We then destroyed them for their sins and We drowned the people of Pharaoh. All of them were wrong doers.<sup>2</sup>

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<sup>1</sup> Sūrah al-Anfāl, 8: 34.

<sup>2</sup> Sūrah al-Anfāl, 8: 53-54.

## ﴿35﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَى لَا إِن يَّعْلَمِ اللَّهُ  
فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ  
لَكُمْ ط وَاللَّهُ غَفُورٌ رَّحِيمٌ.

O Prophet! Say to the captives who are in your hands (those of whom who have become Muslims): "If Allāh finds any imān in your hearts (i.e. you have become Muslims with your hearts), He will give you something better (in this world) than what was taken from you (as ransom), and He will forgive you (in the Hereafter). Allāh is most-forgiving (this is why He will forgive you) and He is most-merciful (this is why He will give you an excellent recompense).<sup>1</sup>

## ﴿36﴾

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ط لَا تَبْدِيلَ  
لِكَلِمَاتِ اللَّهِ ط ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

For them are glad tidings (from Allāh ta'ālā of being safe from fear and worry) in the worldly life and in the Hereafter. There is no change in the words (promises) of Allāh.

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<sup>1</sup> Sūrah al-Anfāl, 8: 70.

(The glad tiding which has been given) is a supreme triumph.<sup>1</sup>

﴿37﴾

إِنَّ اللَّهَ لَا يُضْلِحُ عَمَلَ الْمُفْسِدِينَ.

Allāh ta'ālā does not allow the work of the corrupters to be accomplished.<sup>2</sup>

﴿38﴾

لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا  
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ.

When they believed, We raised from them the humiliating punishment in this worldly life and gave them life (with goodness) until a specified time (until death).<sup>3</sup>

﴿39﴾

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا  
إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ.

And (also) that you people have your sins (disbelief, polytheism, etc.) forgiven by your Sustainer. Then (after embracing imān)

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<sup>1</sup> Sūrah Yūnus, 10: 64.

<sup>2</sup> Sūrah Yūnus, 10: 81.

<sup>3</sup> Sūrah Yūnus, 10: 98.

remain focussed to Him (through worship). He will confer you with a good life (in this world) until an appointed time (the time of death), and each extra doer of good deeds will receive extra rewards (in the Hereafter).<sup>1</sup>

﴿40﴾

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ  
عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا  
مُجْرِمِينَ.

O my people! Seek forgiveness for your sins (disbelief, polytheism, etc.) from your Sustainer (i.e. embrace īmān) then (after embracing īmān) turn to Him. he will send torrents of rain to you and (through the blessing of īmān and good deeds) He will give strength to you by adding to your (present) strength. (Embrace īmān) and do not turn away (from īmān) by remaining sinners.<sup>2</sup>

﴿41﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ.

<sup>1</sup> Sūrah Hūd, 11: 3.

<sup>2</sup> Sūrah Hūd, 11: 52.

Your Sustainer is not such as to destroy the settlements because of their unbelief while their inhabitants are occupied in rectifying (themselves and others).<sup>1</sup>

﴿42﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ط وَكَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ.

When he reached his age of strength, We bestowed him with wisdom and knowledge. This is how We recompense the righteous people.<sup>2</sup>

﴿43﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ج يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ  
ط نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ.  
وَلَا جُرْ الْآخِرَةَ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ.

In this (astounding) way We gave power to Yūsuf ('alayhis salām) in the land; he could take possession therein wherever he liked. We convey Our mercy to whomever We will and We do not waste the reward of the righteous ones. The reward of the Hereafter

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<sup>1</sup> Sūrah Hūd, 11: 116.

<sup>2</sup> Sūrah Yūsuf, 12: 22.



is far better for those who have imān and piety.<sup>1</sup>

﴿44﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ <sup>ط</sup> إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ.

These unbelievers live in such a condition that they are continually afflicted by some calamity or the other because of their (evil) doings, or it descends close to their homes. Until Allāh's promise comes (while they are in that same condition). Allāh certainly does not go back on His promise.<sup>2</sup>

﴿45﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ <sup>ج</sup> وَمَا لَهُمْ مِّنَ اللَّهِ مِّنْ وَّاقٍ.

For them is punishment in this worldly life (as well) and the punishment of the Hereafter is much more severe. They have no one to save them from Allāh's (punishment).<sup>3</sup>

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<sup>1</sup> Sūrah Yūsuf, 12: 56-57.

<sup>2</sup> Sūrah ar-Ra'd, 13: 31.

<sup>3</sup> Sūrah ar-Ra'd, 13: 34.

﴿46﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا <sup>ط</sup> وَاللَّهُ  
يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ <sup>ط</sup> وَهُوَ سَرِيعُ الْحِسَابِ.

Do they not see how We reduce the land, reducing it from all its sides? Allāh decrees (whatever He wills). There is no one to repeal His decree. He is very swift in reckoning.<sup>1</sup>

﴿47﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ  
إِنَّ عَذَابِي لَشَدِيدٌ.

Remember the time when your Sustainer informed you (through me): “If you are grateful, I will give you more bounties. And if you are ungrateful (then understand well) that My punishment is extremely severe.”<sup>2</sup>

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<sup>1</sup> Sūrah ar-Ra'd, 13: 41.

<sup>2</sup> Sūrah Ibrāhīm, 14: 7.

﴿48﴾

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ. وَلَنُسَكِّنَنَّكُمْ  
الْأَرْضَ مِنْ بَعْدِهِمْ ۖ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ  
وَعِيدِ.

Their Sustainer then sent revelation to those Messengers (for their consolation) that We (alone) will certainly destroy those transgressors. And after (their destruction) We will inhabit you in their land. This (promise) is made to every such person who fears standing before Me and fears My warning.<sup>1</sup>

﴿49﴾

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ. فَانْتَقَمْنَا مِنْهُمْ ۖ وَإِنَّهُمَا  
لَبِإِمَامٍ مُّبِينٍ.

The dwellers of the thicket (the people of Hadrat Shu'ayb 'alayhis salām were also) wrongdoers. So We took revenge from them (as well). The towns (of both nations) are (situated) on a clear road.<sup>2</sup>

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<sup>1</sup> Sūrah Ibrāhīm, 14: 13-14.

<sup>2</sup> Sūrah al-Hijr, 15: 78-79.

## ﴿50﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ  
فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ  
لَا يَشْعُرُونَ.

Those who were before them, they (too) had resorted to major plots (against the Prophets). Allāh then razed their buildings from their foundations. (They became so helpless that it was as though) the roof fell upon them from above. (In addition to their helplessness) the punishment (of Allāh) came upon them in a manner which they did not even perceive.<sup>1</sup>

## ﴿51﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّتَهُمْ فِي  
الدُّنْيَا حَسَنَةً ط وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ.

Those who left their homeland (Makkah) for the sake of Allāh ta'ālā after having suffered oppression (at the hands of the unbelievers), We will certainly give them a good abode in this world. And the reward of the Hereafter is much greater (than it).<sup>2</sup>

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<sup>1</sup> Sūrah an-Nahl, 16: 26.

<sup>2</sup> Sūrah an-Nahl, 16: 41.

## ﴿52﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ  
يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ. أَوْ يَأْخُذَهُمْ فِي  
تَقْلُيبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ. أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ.

Are those who plot evil (in trying to falsify the true religion still) feeling secure that Allāh does not sink them into the earth (for their unbelief), or that punishment befalls them from where they do not even perceive? Or that He seizes them in (a calamity) in their comings and goings? (If any of these things happen) they can never defeat Allāh. Or that He seizes them after instilling fear in them?<sup>1</sup>

## ﴿53﴾

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

Whoever does good, be it man or woman, provided he is a believer, to him We will give an enjoyable life (in this world). And We will grant them their reward (in the Hereafter) for their good deeds.<sup>2</sup>

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<sup>1</sup> Sūrah an-Nahl, 16: 45-47.

<sup>2</sup> Sūrah an-Nahl, 16: 97.

## ﴿54﴾

وَصَرَبَ اللَّهُ مَثَلًا قَرِيبَةً كَانَتْ أَمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا  
 رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ  
 الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ. وَلَقَدْ جَاءَهُمْ رَسُولٌ  
 مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ. فَكُلُوا مِمَّا  
 رَزَقَكُمْ اللَّهُ حَلَلًا طَيِّبًا ۖ وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ  
 إِيَّاهُ تَعْبُدُونَ. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَيْزِرِ  
 وَمَا أَهْلَ لَيْعٍ اللَّهُ بِهِ ۚ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ  
 اللَّهَ غَفُورٌ رَّحِيمٌ. وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ  
 هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ  
 يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ. مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ  
 عَذَابٌ أَلِيمٌ. وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ  
 مِن قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

(In order to warn you of the consequences of unbelief) Allāh sets forth a similitude of a town that was (living) with peace and tranquillity. Its sustenance used to come to it in abundance from everywhere. It was ungrateful for the bounties of Allāh. Allāh then made it taste an all-encompassing hunger and fear as recompense for what the inhabitants used to do. There had come to them a Messenger (from Allāh ta'ālā) who was from their own selves, but they belied

him (as well). A punishment (from Allāh) then seized them when they were bent on wrongdoing. Eat, then, of the lawful and pure sustenance which Allāh gave you. And be grateful for Allāh's bounty if you (really) worship Him (or claim to worship Him alone). Allāh has forbidden to you only carrion, blood, the flesh of swine (etc.), and that over which any name other than Allāh's has been invoked. But whoever is totally compelled (because of poverty) provided he does not seek enjoyment nor does he transgress (the bounds of need), then Allāh is forgiving, merciful. Do not say concerning what your tongues claim falsely: "This is lawful and this is unlawful," for it will mean that you are fabricating lies against Allāh. Surely those who fabricate lies against Allāh cannot prosper. This is a short enjoyment in this world. And (after death) there is a painful punishment for them. Only to the Jews We had prohibited those things which We had related to you previously (in Sūrah al-An'ām). (Even in prohibiting those things to them) We did not wrong them. Rather, they used to wrong their own selves.<sup>1</sup>

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<sup>1</sup> Sūrah an-Nahl, 16: 112-118.

﴿55﴾

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ  
عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا.

When We decide to destroy a town, We order its prosperous people. Then (when) they (do not pay heed, and instead) make mischief therein, the evidence is completed against them. We then destroy that town and tear it down.<sup>1</sup>

﴿56﴾

إِنْ تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا. فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا  
مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ  
صَعِيدًا زَلَقًا. أَوْ يَصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا.  
وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ  
خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا. وَلَمْ  
تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا.  
هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا.

(An irreligious man was boasting about his orchard and other wealth. A religious man said to him): If you see me less than you in

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<sup>1</sup> Sūrah Banī Isrā'īl, 17: 16.



wealth and offspring, I feel the time is drawing close when my Sustainer will give me an orchard better than yours and send upon your orchard a whirlwind from the sky reducing it to a barren field at once. Or that its water goes deep (into the earth) and you will not be able to even make efforts (to retrieve) it. (After this conversation) all the assets of that person were encompassed by a calamity and he was left wringing his hands over the wealth which he had spent on that orchard. The orchard was lying fallen on its trellises. He began saying: "How nice it would have been had I not ascribed any partner to my Sustainer. He had no group that could help him apart from Allāh nor could he take revenge himself. It is on such occasions that to help is solely the work of Allāh, the True One. His reward alone is the best and His recompense alone is the best.<sup>1</sup>

﴿57﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا.

Surely those who have believed and did good deeds – Allāh ta'ālā will create love for them (in the hearts of the creation).<sup>2</sup>

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<sup>1</sup> Sūrah al-Kahf, 18: 39-44.

<sup>2</sup> Sūrah Maryam, 19: 96.

﴿58﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ.

Mūsā ('alayhis salām) said (to Sāmīrī): “The punishment for you in this (worldly) life is that you go around saying: ‘Do not touch me.’”<sup>1</sup>

﴿59﴾

وَكَمْ فَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا  
آخَرِينَ. فَلَمَّا أَحْسَسُوا بِأُسْرَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ. لَا  
تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ  
تُسْأَلُونَ. قَالُوا يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ. فَمَا زَالَتْ تِلْكَ  
دَعْوُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خُمِيدِينَ.

We destroyed many towns whose inhabitants were wrongdoers, and We created other nations after them. When those wrongdoers saw Our punishment approaching, they began fleeing from that town (to save themselves from the punishment. Allāh ta‘ālā says): “Do not flee. Return to your possessions of luxury and to your homes perhaps someone may ask you (what happened)?” They said: “O to our wretchedness! We were certainly wrongdoers.” This remained their cry until

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<sup>1</sup> Sūrah Tā Hā, 20: 97.

We reduced them as crops are mowed down, and as a fire turns cold.<sup>1</sup>

﴿60﴾

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ.

They sought to do evil with him (Hadrat Ibrāhīm 'alayhis salām), so We caused them to be losers.<sup>2</sup>

﴿61﴾

فَاسْتَجَبْنَا لَهُ ۖ وَنَجَّيْنَاهُ مِنَ الْعَمِّ ط وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ.

We accepted his supplication and delivered him from distress. Thus do We deliver the believers.<sup>3</sup>

﴿62﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ.

We wrote in the books after the Preserved Tablet that the owners of this land will be My righteous servants.<sup>4</sup>

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<sup>1</sup> Sūrah al-Ambiyā', 21: 11-15.

<sup>2</sup> Sūrah al-Ambiyā', 21: 70.

<sup>3</sup> Sūrah al-Ambiyā', 21: 88.

<sup>4</sup> Sūrah al-Ambiyā', 21: 105.

## ﴿63﴾

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى  
 عُرُوشِهَا وَبُئِرٌ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ. أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ  
 فَتَكُونْ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا  
 لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ.  
 وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۖ وَإِنَّ يَوْمًا  
 عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ. وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ  
 لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۚ وَإِلَى الْمَصِيرِ.

Many towns did We destroy whose condition was that they were disobedient. Now they are lying fallen on their roofs. Many a well lies abandoned and many a fortified palace. Have they not traversed the land whereupon they would have hearts with which they could understand, or ears whereby they could hear? It is not the eyes that become blind. Rather, it is the hearts which are in the chests that become blind. They ask you to hasten the punishment whereas Allāh will never go against His promise. A single day by your Sustainer is equal to a thousand years which you count. Many towns have I given respite to while it

was disobedient. Then I seized it. And to Me is the return.<sup>1</sup>

﴿64﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ  
خَوْفِهِمْ أَمْنًا ۖ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ  
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ.

Allāh promises those who have īmān from among you and who did good deeds that He will make them leaders in the land as He had made leaders those who were before them. He will establish for them their religion which He chose for them and He will change their fear for security. Provided they continue worshipping Me and they do not ascribe any partner to Me. Whoever is ungrateful thereafter, it is such people who are truly disobedient.<sup>2</sup>

<sup>1</sup> Sūrah al-Ḥajj, 22: 45-48.

<sup>2</sup> Sūrah an-Nūr, 24: 55.

﴿65﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ  
وَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

(The servants of the Merciful are those) who supplicate thus: "O our Sustainer! Give us in our wives and in our offspring the coolness of the eyes, and make us leaders of the righteous ones."<sup>1</sup>

﴿66﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا  
يَصِلُونَ إِلَيْكُمَا بِأَيِّتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَلْبُونَ.

(Allāh ta'ālā) said (to Mūsā 'alayhis salām): We will strengthen your arm through your brother, and endow both of you with power due to which those people will not be able to reach you. Go with Our miracles. You two and those who follow you will be victorious.<sup>2</sup>

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<sup>1</sup> Sūrah al-Furqān, 24: 74.

<sup>2</sup> Sūrah al-Qaṣaṣ, 28: 35.

## ﴿67﴾

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ الْقُرَى لَمْ  
تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا، وَكُنَّا نَحْنُ الْوَارِثِينَ. وَمَا كَانَ  
رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ  
أَيَّتِنَا، وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ.

Many towns We destroyed that exulted in their means of livelihood! Now these are their houses, they have not been dwelt in after them except for a short while. Eventually, it is We who remain the owners. Your Sustainer does not destroy the towns without having sent to their capital, a Messenger who would recite to them Our verses. We do not destroy the towns unless their inhabitants commit a lot of mischief.<sup>1</sup>

## ﴿68﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ، فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ  
مِنْ دُونِ اللَّهِ، وَمَا كَانَ مِنَ الْمُنتَصِرِينَ.

We then made Qārūn and his palace to sink into the ground. He had no group which

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<sup>1</sup> Sūrah al-Qaṣaṣ, 28:58-59.

could help him against Allāh nor could he save himself.<sup>1</sup>

﴿69﴾

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا، وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ، وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ، وَمِنْهُمْ مَّنْ أَغْرَقْنَا، وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

Then every one of them We seized as punishment for his sin. There were those upon whom We sent a wind casting down pebbles. There were those whom an awful scream seized. There were those whom We caused to be swallowed into the earth. There were those whom We drowned. It was not Allāh who wronged them. Rather, these people were wronging themselves.<sup>2</sup>

﴿70﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ. قُلْ سِيرُوا فِي

<sup>1</sup> Sūrah al-Qaṣaṣ, 28: 81.

<sup>2</sup> Sūrah al-'Ankabūt, 29: 40.



الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ.

Calamities have spread on land and in the sea on account of peoples' actions. So that Allāh ta'ālā may make them taste the consequence of some of their actions, so that they may desist. Say: "Journey into the land and see what was the fate of those who passed away." Most of them were polytheists.<sup>1</sup>

﴿71﴾

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا. وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا.

Those people of the Book who helped (these polytheists), He brought them down from their forts and cast terror in their hearts for you. Some you killed and some you made captive. He caused you to inherit their land, their homes, their wealth, and a land on which you never placed your foot. Allāh has power to do everything.<sup>2</sup>

<sup>1</sup> Sūrah ar-Rūm, 30: 41-42.

<sup>2</sup> Sūrah al-Aḥzāb, 33: 26-27.

## ﴿72﴾

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ  
فِي الْمَدِينَةِ لِنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا.  
مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَفْتِيلًا. سُنَّةَ اللَّهِ فِي  
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.

If the hypocrites, and those in whose hearts is a disease and those who spread false rumours in Madīnah do not desist, We will certainly empower you over them, then they will be able to live with you in Madīnah for a very short while. They are cursed; wherever they are found, they will be seized and put to death. Such has been the way of Allāh with those who passed before. You will not find any change in Allāh's way.<sup>1</sup>

## ﴿73﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ  
كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ.  
فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ  
جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ. ذَلِكَ  
جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ.

<sup>1</sup> Sūrah al-Aḥzāb 33: 60-62.

For the people of Saba' there were signs in their dwelling-place: two gardens to the right and to the left. (We ordered them): Eat from the provision of your Sustainer and give thanks to Him. The land is pleasant, and the Sustainer is forgiving. But they turned away. So We let loose upon them a fierce flood and We gave them, in exchange for their two gardens, two other gardens which had some bitter fruit, tamarisks, and a few lote-trees. This was Our retribution to them because they were ungrateful. This is Our retribution to those who are ungrateful.<sup>1</sup>

﴿74﴾

فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا. اسْتَكْبَرُوا فِي الْأَرْضِ  
وَمَكَرَ السَّيِّئُ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ  
يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ  
تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا. أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا  
كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ  
كَانَ عَلِيمًا قَدِيرًا. وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ

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<sup>1</sup> Sūrah Saba', 34: 15-17.

عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا  
جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا.

Then when there came to (the Quraysh) a Messenger (Muḥammad ṣallallāhu ‘alayhi wa sallam), their aversion only increased due to their considering themselves superior in the land and plotting evil. The divine vengeance for evil plots falls on those very persons who plot. Are they waiting for the same norm which was meted out to the previous unbelievers? You will never find the norm of Allāh changing. You will never find the norm of Allāh deviating. Have they not journeyed in the land and seen what the destiny was of those who were before them? They were superior to them in strength. Allāh is not such that anything in the heavens and the earth could defeat Him. He is all-knowing, all-powerful. Were Allāh to take the people to task for their sins, He would not have left on the surface of the earth even a single creature. However He gives them respite till an appointed time. Once their appointed time comes, Allāh will personally look at His servants.<sup>1</sup>

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<sup>1</sup> Sūrah al-Fāṭir, 35: 43.

﴿75﴾

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ. لَكَبِتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ.

Had he (Yūnus) not been from among those who glorify Allāh, he would have remained in its belly until the day of Resurrection.<sup>1</sup>

﴿76﴾

قُلْ يَا عِبَادِيَ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

Say: "O My servants who believe! Continue fearing your Sustainer." Those who do good in this world, for them is a good recompense. The earth of Allāh is vast. Those who remain firm (in religion) shall receive their reward without measure.<sup>2</sup>

﴿77﴾

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكْرُوهًا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ.

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<sup>1</sup> Sūrah as-Sāffāt, 37: 143-144.

<sup>2</sup> Sūrah az-Zumar, 39: 10.

Allāh then saved him (believer) from the evil schemes which they (people of Pharaoh) plotted, and a miserable punishment descended on the people of Pharaoh.<sup>1</sup>

﴿78﴾

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ  
الْأَشْهَادُ.

We certainly help Our Messengers and the believers in the life of the world and also on the day when the witnesses will stand.<sup>2</sup>

﴿79﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ  
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ  
تُوعَدُونَ. نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ.

Surely those who said: “Our Sustainer is Allāh”, and then remained steadfast on this, angels will descend upon them [saying]: “Do not fear, nor grieve! Rejoice over the Paradise which you were promised. We are your companions in this world and will remain with you in the Hereafter as well.<sup>3</sup>

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<sup>1</sup> Sūrah Ghāfir, 40: 45.

<sup>2</sup> Sūrah Ghāfir, 40: 51.

<sup>3</sup> Sūrah Hā Mīm as-Sajdah, 41: 30-31.

﴿80﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ.

Whatever calamity befalls you, it is because of what your hands have earned.<sup>1</sup>

﴿81﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ.

The day when We will seize you with the greatest seizure, We will certainly exact retribution.<sup>2</sup>

﴿82﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ.

O believers! If you help (the Dīn of) Allāh, He will help you and make firm your feet.<sup>3</sup>

﴿83﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالَكُمْ. إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ وَإِنْ

<sup>1</sup> Sūrah ash-Shūrā, 42: 30.

<sup>2</sup> Sūrah ad-Dukhān, 44: 16.

<sup>3</sup> Sūrah Muḥammad, 47: 7.

تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ.  
 إِنَّ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبْخُلُوا وَيُخْرِجْ أَضْعَانَكُمْ.  
 هَآأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ  
 يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ  
 الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا  
 أَمْثَالَكُمْ.

Do not lose courage by asking for peace when it is you who will remain victorious. Allāh is with you and He will never let your deeds go to waste. This worldly life is mere play and amusement. If you believe and remain conscious [of Him], He will give you your reward and He will not ask you for your wealth. If He asks you for your wealth and strongly constrains you, you will act niggardly and Allāh will expose your annoyance. Listen! You are called upon to spend in the cause of Allāh; then (even for this) there are some among you who is miserly. Whoever is miserly, he is miserly to his own self. Allāh is not in need of anyone while you all are in need (of Him). If you turn away, He will replace you by another nation, and it will not be like you.<sup>1</sup>

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<sup>1</sup> Sūrah Muḥammad, 47: 35-38.



﴿84﴾

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ  
 فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا  
 قَرِيبًا. وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا.  
 وَعَدَكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ  
 وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ  
 وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا. وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ  
 أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا.

Allāh was certainly pleased with those Muslims when they were pledging their allegiance to you under the tree. He knew whatever (sincerity, etc.) was in their hearts. He sent tranquillity upon them and rewarded them with a near victory. And many spoils which they are taking. Allāh is mighty, wise. Allāh has promised you many spoils which you will take. So He hastened this spoil to you and restrained the hands of the people from you so that it may be an example for the believers and He might guide you along a straight path. There is another victory which has not come within your power (as yet). It is in the control of Allāh. Allāh has power over all things.<sup>1</sup>

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<sup>1</sup> Sūrah al-Fatḥ, 48: 18-21.

﴿85﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا.

It is Allāh who sent His Messenger by giving him guidance and the true religion so that He may make it prevail over all religions. Allāh is sufficient as a witness.<sup>1</sup>

﴿86﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ. وَعَادُ  
وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ. وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ  
كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ.

The people of Nūḥ, the people of Rass, the Thamūd, the 'Ād, Pharaoh, the people of Lūt, the people of Aykah and the people of Tubba' rejected before them. They all belied the Messengers. And so, My threat has been established (against all of them).<sup>2</sup>

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<sup>1</sup> Sūrah al-Faṭḥ, 48: 28.

<sup>2</sup> Sūrah Qāf, 50: 12-14.

﴿87﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ. سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ.  
بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمَرٌ.

Do they say: “Our group is such that it will certainly be victorious”? This group will soon be vanquished and they will turn their backs in flight. Rather, the Resurrection is their appointed time. And that hour is most grievous and extremely bitter.<sup>1</sup>

﴿88﴾

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ.

Allāh has inscribed īmān in their hearts and gave them strength by His grace.<sup>2</sup>

﴿89﴾

فَأَنذَرُوهُمُ اللَّهَ مِنَ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ  
يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي  
الْأَبْصَارِ. وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي

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<sup>1</sup> Sūrah al-Qamar, 54: 44-46.

<sup>2</sup> Sūrah al-Mujādilah, 58: 22.

الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ. ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ  
وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

But Allāh's (punishment) came upon them from where they did not even imagine. He cast terror into their hearts. They thus destroyed their houses by their own hands as well as the hands of the Muslims. Learn a lesson, then, O you who are endowed with insight! Had Allāh not decreed banishment for them, He would have punished them in this very world. And in the Hereafter there is the punishment of the Hell-fire for them. This is because they opposed Allāh and His Messenger. Whoever opposes Allāh – then Allāh is severe in punishment.<sup>1</sup>

### ﴿90﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ  
أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ  
فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ  
لَكَاذِبُونَ. لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا  
يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَّيْنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ.  
لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَفْقَهُونَ. لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ

<sup>1</sup> Sūrah al-Hashr, 59: 2-4.

وَرَاءِ جُدِرٍ بِأُسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ  
شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ.

Have you not observed the condition of those hypocrites who are saying to their brothers who are unbelievers from the people of the Book: “By Allāh, If you are expelled we will also go out with you. We will never obey anyone in matters related to you. If you are attacked, we will certainly help you.” Allāh testifies that they are absolute liars. If the people of the Book are expelled, these will not go out with them. If they are attacked, they will not help them. Even if they help them, they will turn their backs in flight. Then they will find no help. Their fear of you is more intense in their hearts than their fear of Allāh. This is because they are a people who do not possess understanding. They will not be able to fight you all together except in fortified towns or from behind walls. Their fighting amongst themselves is severe. O you who are addressed! You assume them to be united, whereas their hearts are divided. This is because they are a people who do not possess intellect.<sup>1</sup>

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<sup>1</sup> Sūrah al-Hashr, 59: 11-14.

﴿91﴾

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً

It is hoped that Allāh will place friendship between you and those of them who are your enemies.<sup>1</sup>

﴿92﴾

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ.

There is also another benefit which you desire: Help from Allāh and a quick victory.<sup>2</sup>

﴿93﴾

وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ. يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ.

To Allāh belongs the treasures of the heavens and the earth, but the hypocrites do not understand. They (hypocrites) say: "If we return to Madīnah, the powerful ones will expel there-from those who are weak." Power belongs to Allāh alone, His

<sup>1</sup> Sūrah al-Mumtahinah, 60: 7.

<sup>2</sup> Sūrah as-Saff, 61: 13.

Messenger and the believers; but the hypocrites do not know.<sup>1</sup>

﴿94﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ  
قَلْبُهُ.

No misfortune befalls except by the order of Allāh. Whoever believes in Allāh, He shows the path to his heart.<sup>2</sup>

﴿95﴾

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا  
يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ  
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا.

Whoever fears Allāh, He makes a way out for him. And provides him with sustenance from sources he did not even imagine. Whoever places his trust in Allāh, Allāh is sufficient for him. Surely Allāh accomplishes His purpose. Allāh has placed a measure for everything.<sup>3</sup>

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<sup>1</sup> Sūrah al-Munāfiqūn, 63: 7-8.

<sup>2</sup> Sūrah at-Taghābun, 64: 11.

<sup>3</sup> Sūrah at-Talāq, 65: 2-3.

﴿96﴾

وَكَايْنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا  
حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا. فَذَاقَتْ وَبَالَ أَمْرِهَا  
وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا.

Many a town has rebelled against the order of its Sustainer and His Messengers. And so, We seized them with a severe reckoning and We inflicted them with a very heavy punishment. They then tasted the punishment of their actions. And the end of their actions was ruin.<sup>1</sup>

﴿97﴾

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا  
مُصْبِحِينَ. وَلَا يَسْتَأْذِنُونَ. فَطَافَ عَلَيْهَا طَائِفٌ مِّنْ رَبِّكَ  
وَهُمْ نَائِمُونَ. فَأَصْبَحَتْ كَالصَّرِيمِ. فَتَنَادُوا مُصْبِحِينَ. أَنِ  
اغْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ صَارِمِينَ. فَأَنْطَلَقُوا وَهُمْ  
يَتَخَفَتُونَ. أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ. وَغَدُوا  
عَلَى حَرْدٍ قَادِرِينَ. فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصَالُونَ. بَلْ نَحْنُ  
مَحْرُومُونَ. قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ. قَالُوا

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<sup>1</sup> Sūrah at-Talāq, 65: 8-9.



سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ. فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ  
يَتَلَاوَمُونَ. قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ. عَسَىٰ رَبُّنَا أَنْ  
يُبَدِّلَنَا حَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ. كَذَلِكَ الْعَذَابُ  
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ.

We have tried them as We tried the people of the orchard. When they took an oath that they will pluck its (the orchard's) fruit in the morning. And they did not say: "If Allāh wills." A visitor from your Sustainer came down upon the orchard while they remained asleep. Then in the morning it was all cut up. At daybreak they called out to one another: "Go early to your crop if you want to pluck [the fruit]." Off they went, whispering to one another: "No needy person should enter upon you in it today." They left early, hastening and with full force. But when they saw it, they said: "Surely we have lost the way. No! Our fortune has been lost." The one who was (somewhat) upright among them said: "Did I not tell you: 'Why are you not extolling the purity of Allāh?'" They said: "Pure is our Sustainer. It is we who are at fault." Then they turned upon one another, blaming each other. They said: "We certainly transgressed the limits. Perhaps our Sustainer will give us a better orchard than it. We turn to our Sustainer." This is how

calamity strikes. And the calamity of the Hereafter is more than this. If only these people understood.<sup>1</sup>

﴿98﴾

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا.

Hadrat Nūh 'alayhis salām relates: (O my Sustainer) I said to them: Ask your Sustainer to forgive you your sins, surely He is most-forgiving. He will send abundant rains upon you. He will increase you in wealth and children. He will make for you gardens and cause rivers to flow for you.<sup>2</sup>

﴿99﴾

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا.

Had these people remained steadfast on the path, We would have provided them with abundant water.<sup>3</sup>

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<sup>1</sup> Sūrah al-Qalam, 68: 17-33.

<sup>2</sup> Sūrah Nūh, 71: 10-12.

<sup>3</sup> Sūrah al-Jinn, 72: 16.

﴿100﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ.

Did your Sustainer not confound their  
(people of the elephant's) plotting?<sup>1</sup>

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<sup>1</sup> Sūrah al-Fīl, 105: 2.

## ISLAM AND ĪMĀN

The words “Islam” and “īmān” are very close in meaning.

﴿1﴾

Allāh *ta’ālā* says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Undoubtedly the [true] religion in Allāh’s sight is Islam.<sup>1</sup>

﴿2﴾

Allāh *ta’ālā* says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ  
مِنَ الْخَاسِرِينَ

Whoever seeks a religion other than Islam, it will never be accepted from him. And in the Hereafter he is doomed.<sup>2</sup>

﴿3﴾

Allāh *ta’ālā* says:

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 19.

<sup>2</sup> Sūrah Āl ‘Imrān, 3: 85.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ  
 حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَئِكَ أَصْحَابُ النَّارِ  
 ۚ هُمْ فِيهَا خَالِدُونَ.

Whoever from among you turns away from his religion [Islam] and dies in the state of unbelief, then the [good] deeds of such have been ruined in this world and in the Hereafter. They are destined to live in the Hell-fire. They will abide therein forever.<sup>1</sup>

The ruin of one's deeds in this world means that the person's wife comes out of his marriage, he will not receive any share of inheritance if any of his Muslim relative passes away from whom he could have received an inheritance; and when he dies, no *janāzah ṣalāh* is performed for him. His ruin in the Hereafter entails remaining in the Hell-fire forever and ever.

Note: If this person re-enters the fold of Islam, he will have to enter into a new marriage with his wife provided she is willing. If she is not, he cannot compel her to marry him.

#### ﴿4﴾

Allāh *ta'ālā* says:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ  
 عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ

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<sup>1</sup> Sūrah al-Baqarah, 2: 217.

بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا  
بَعِيدًا. إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ  
أَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ  
سَبِيلًا.

O believers! Have conviction in Allāh, in His Messenger, in the Book which He revealed to His Messenger, and in the Book which He revealed previously. Whoever does not believe in Allāh, His angels, His Books, His Messengers, and in the day of Resurrection, he has strayed very far away. Those who became Muslims and then became unbelievers, then became Muslims, then became unbelievers, then continued increasing in their unbelief [i.e. until death] – Allāh will never forgive them nor will He show them the way [to Paradise].<sup>1</sup>

### ﴿5﴾

Allāh *ta'ālā* says:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ط كَلَّمَآ  
نَضَجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ط  
إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

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<sup>1</sup> Sūrah an-Nisā', 4: 136-137.

سَنُدْخِلُهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَوُذِّعَتْ لَهُمْ ظِلَالٌ ظَلِيلًا.

Surely those who rejected Our verses [i.e. they did not choose Īmān], We shall cast them into the Hell-fire. [Their condition in it will be that] when their skins get burnt [by the fire], We will change their skins for other skins so that they may continuously taste the punishment. Surely Allāh is powerful, wise. Those who believed and did good deeds, We shall certainly enter them into gardens beneath which rivers flow, abiding therein forever. For them, therein, are spouses purified. And We shall enter them in a dense shade.<sup>1</sup>

These verses describe – to a certain extent – the bounties of Paradise for the Muslims and the torments of the Hell-fire for the non-Muslims. Other verses and *Aḥādīth* contain many descriptions of the bounties of Paradise and the numerous torments in the Hell-fire.

O Muslims! This worldly life is very short. If you remain steadfast on Islam and accept that you will have to bear some hardships, then the moment you pass away, you will experience such comfort and peace that you will forget all your hardships. If – Allāh forbid – a person turns away from Islam out of certain motive or to save himself from some type of calamity, then the moment he dies, he will have to face such torments which will cause him to forget all the comforts and

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<sup>1</sup> Sūrah an-Nisā', 4: 56-57.

luxuries of this world. Subsequently, he will never gain salvation from these calamities. A person having a little intelligence will not forsake Islam even if he were to receive the kingship of the entire world.

O Allāh! Guide our brothers and set right their intellects.



## ACQUIRING AND IMPARTING ISLAMIC KNOWLEDGE

﴿1﴾

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ  
عَلَى كُلِّ مُسْلِمٍ.

Rasūlullāh sallallāhu ‘alayhi wa sallam  
said: [Striving] to acquire [Islamic]  
knowledge is compulsory on every Muslim.

This Hadith proves that it is compulsory on every Muslim – whether male or female, city dweller or villager, wealthy or poor - to acquire knowledge of Islam. The seeking of knowledge is not confined to learning Arabic. Rather, it means that a person must learn about Islam whether by studying Arabic books, Urdu books, learning verbally from ‘ulamā’ or from reliable lecturers and speakers. Women who are unable to read and have no access to an ‘ālim must ask the ‘ulamā’ via their men.

﴿2﴾

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا ذَرٍّ، لَأَنْ تَغْدُوَ  
فَتُعَلِّمَ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ.

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<sup>1</sup> ابن ماجه: ١، ١٥١، ٢٢٤ باب فضل العلماء والحث على طلب العلم.

وَلَا أَنْ تَغْدُوَ فَتُعَلِّمَ بَابًا مِنَ الْعِلْمِ – عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ –  
خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ¹.

Rasūlullāh sallallāhu ‘alayhi wa sallam said: O Abū Dharr! Learning a single verse of the Qur’ān is better for you than performing 100 rak’ats of [optional] salāh. If you go to learn just one theme of [Islamic] knowledge – whether you practise on it or not – is better for you than performing 1 000 rak’ats of [optional] salāh.

Look at the great virtue of acquiring Islamic knowledge as gauged from this Hadīth! This Hadīth also proves the error of some people who claim: “What is the benefit of learning and asking when you do not practise?” The Hadīth clearly states that the virtue will be acquired irrespective of whether the person practises on that knowledge or not. There are three reasons for this: (1) When a person learns something of Islam, he is saved from misguidance. This in itself is a great boon. (2) Now that a person has acquired knowledge of Islam, Allāh willing – he will get the inspiration to practise. (3) He will teach it to someone else. This is also essential and rewarding.

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¹ابن ماجه: ١، ١٤٨، ٢١٦، باب في فضل من تعلم القرآن وعلمه.

﴿3﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ  
الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: The most superior act of charity is for a Muslim to learn something about Islam and then to teach it to his fellow Muslim.

It is proven from this Hadīth that whatever you learn of Dīn, you must teach it to your fellow Muslims. The reward for it is superior to all acts of charity.

Glory to Allāh! Look at Allāh’s mercy! Just for moving your tongue for a short while, you receive a reward which is superior to spending thousands of rupees.

﴿4﴾

Allāh *ta’ālā* says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O believers! Save yourselves and your family from the Hell-fire.<sup>2</sup>

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<sup>1</sup> ابن ماجه، ١، ١٦٤، ٢٤٣، باب ثواب معلم الناس الخير.

<sup>2</sup> Sūrah at-Tahrim, 66: 6.

عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى فُؤَا  
أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا، قَالَ: عَلِّمُوا أَنْفُسَكُمْ  
وَأَهْلِيكُمْ الْخَيْرَ<sup>١</sup>

Hadrat 'Alī radiyallāhu 'anhu says in his explanation to the above verse: "Teach yourself and your family goodness (i.e. Dīn)."

We learn from this Hadīth that it is compulsory to teach Dīn to one's wife and children. Failing to do this will result in punishment of the Hell-fire.

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ  
بَعْدَ مَوْتِهِ عِلْمًا نَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ...الخ.<sup>٢</sup>

Rasūlullāh ṣallallāhu 'alayhi wa sallam said: The following are from among the good actions of believers which continue reaching them after their death: (1) Knowledge (of Dīn) which has been imparted to others. (2) Righteous children whom he leaves behind...

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<sup>1</sup> المستدرک، ٢، ٦١٦، ٣٨٢٦، تفسیر سورة التحريم.

<sup>2</sup> الجامع لشعب الايمان، ٥، ١٢١، ٣١٧٤. ابن ماجه، ١، ١٦٣، ٢٤٤.

(The Hadīth mentions other forms of continuous reward as well).

In other words, a person teaches someone something of Dīn or a ruling is explained to him. This knowledge is propagated (e.g. by writing books on Islam, purchasing books and giving them as endowments or giving them to students, students of Dīn are provided with food and clothing. These students then propagate Islam). The person who helped and supported them will also be a partner in their propagation.

﴿6﴾

عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا نَحَلَ وَالِدٌ وَلَدَهُ مِنْ نَحْلٍ أَفْضَلَ مِنْ  
أَدَبٍ حَسَنِ<sup>١</sup>

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “No parent gave his children anything better than sound etiquette (in other words, Islamic knowledge).”

﴿7﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: وَمَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخَوَاتِ  
فَأَدَّبَهُنَّ وَرَحَّمَهُنَّ حَتَّى يُغْنِيَهُنَّ اللَّهُ، أُوجِبَ اللَّهُ لَهُ الْجَنَّةَ،

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<sup>1</sup> سنن الترمذي: ص ٣، ٥٠٣، ١٩٥٢. السنن الكبرى للبيهقي: ٣: ٨٤.

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَاثْنَتَيْنِ، قَالَ أَوْ الثَّلاثَيْنِ، حَتَّى لَوْ  
قَالُوا أَوْ وَاحِدَةً لَقَالَ وَاحِدَةً<sup>1</sup>.

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The person who takes the responsibility for the upbringing of three daughters or three sisters, teaches them etiquette (knowledge) and is affectionate towards them until he becomes free of his responsibility over them (by getting them married), then Allāh *ta‘ālā* will make Paradise obligatory on such a person.” A person asked about two [daughters or sisters]. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The same virtue applies to two as well.” Another person asked about one [daughter or sister]. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The same virtue applies to one as well.”

These and many other Ahādīth mention the obligation of acquiring knowledge of Dīn and the rewards for studying and teaching knowledge of Dīn. The fundamental form of studying and teaching is the method through which a person becomes an ‘ālim, i.e. a Maulānā. However, every person neither has the courage nor the opportunity to do this. I am therefore providing a simple programme through which ordinary people could also fulfil this obligation and acquire rewards. Details are as follows:

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<sup>1</sup> سنن أبي داود (٥١٤٧).

1. Those who can read Urdu or learn it easily must read authentic Urdu books on Dīn, e.g. *Bahishtī Zewar*, *Bahishtī Gauhar*, *Ta'lim ad-Dīn*, *Qasḍ as-Sabīl* and *Tablīgh-e-Dīn*.<sup>1</sup> He must try and obtain as many parts of *Tas-hīl al-Mawā'iz*<sup>2</sup> and have someone to read them to him as formal lessons. If he cannot find someone to read them to him, he must continue reading them on his own. If he comes across a place which he does not understand or is in doubt, he must mark it with a pencil and then consult a learned person later on who would then explain those places to him. Whatever he learns in this way must be conveyed to others either by sitting in the masjid and reading it to them or reading it to others in his house. He must also read them to his wife and children. Those who heard it from him must try to remember as much as they can and convey it to others.

2. Those who cannot read Urdu must obtain the services of a well-read and well-educated person who will read the above-listed books to them. They must listen attentively to him and also ask him matters of Dīn. It will be best if such a person can be obtained permanently. If the person has to be paid for his services, a few people must get together, make a collection and pay him. Thousands of rupees are wasted on unnecessary things of this world. It is not such a serious thing to spend a small amount to learn about the essentials of Dīn. One precautionary point in

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<sup>1</sup> All praise is due to Allāh *ta'ālā* most of these books have been translated to English. (translator)

<sup>2</sup> *Tas-hīl al-Mawā'iz* is currently being translated. Three volumes have already been translated and published by al-Fārūq Publishers under the title: *The Simplified Lectures*.

this regard is that the person whom you get and the books which you study must be appointed and approved after obtaining the advice of a reliable Allāh-fearing 'ālim.

3. There is one point which you must adhere to. When you have to embark on anything - whether worldly or Dīnī - and you do not know whether it is good or bad from the beginning, you must ponder over it carefully and then make a point of consulting an Allāh-fearing 'ālim. Thereafter, remember well whatever he says. You must then convey this to others as well [so that they may also learn it]. If you do not have the opportunity of going to such an 'ālim, you must write to him and also include a self-addressed envelope. In this way, it will be easy for him to reply and you will receive it quickly.

4. You must also make it a point of meeting Allāh-fearing 'ulamā' on a regular basis. It will be best if you leave with the intention of going to meet them. If you do not have such an opportunity and an 'ālim of this type is not nearby - as is the case with villagers - then when you go to the city for any work, and there is such an 'ālim there, go and sit in his company for a short while. You may also ask him anything which you need to inquire about.

5. Consider this one point to be essential. Invite an 'ālim once every month or every two months to your town to deliver a lecture. In this way, love and fear of Allāh *ta'ālā* will develop in your heart. This makes it easy to practise on Dīn.

This is a short explanation on the different ways of learning about Dīn. The ways which have been explained are extremely easy. If they are followed



regularly, the essentials of Dīn will be acquired without much effort.

Bear in mind two additional points which are like precautions.

(1) Never attend the assemblies of unbelievers and deviated people. The first harm of attending such assemblies is that the words of unbelievers and deviates create a darkness in the heart. The second harm is that you may become angry at hearing their utterances. If you were to give vent to your anger, it could result in problems. These problems could also be worldly. Sometimes they result in court cases which are both a waste of time and money. All this is distressful. If you cannot give vent to your anger, it results in grief and affliction in your heart. What is the benefit of bringing on worries on yourself?

(2) Do not get into debates and discussions with anyone. In most cases, these have the same harms as described above.

Another major harm with regard to these two points is that by attending assemblies of this nature or engaging in debates and discussions, something about unbelief and misguidance may fall into your ears and could cause doubts in your heart. Now you do not have so much of knowledge to repulse that doubt from your heart. Why, then, should you do something which causes so much of harm? If anyone tries to engage you in a debate or discussion, say to him frankly: “Do not speak about these matters to me. If you really have to ask anyone, go and ask the ‘ulamā’.”

If you bear in mind all these points, you will be combining the “medication” with the “precaution”. Allāh willing, you will always remain “healthy” in

matters of Dīn. You will never suffer from “illness” in Dīn. Inspiration is from Allāh *ta‘ālā*.

## STUDYING AND TEACHING THE QUR'ĀN

﴿1﴾

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ  
الْقُرْآنَ وَعَلَّمَهُ¹.

Rasūlullāh *sallallāhu 'alayhi wa sallam*  
said: “The best of you is the one who  
studies the Qur’ān and teaches it.”

﴿2﴾

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ (أَيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ): أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ  
أَيَّتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ  
ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ².

Rasūlullāh *sallallāhu 'alayhi wa sallam*  
said: “Why does any of you not go to the  
masjid and learn two verses of the Qur’ān.  
These are better than receiving two camels.  
Three verses are better than three camels  
and four verses are better than four camels.  
Any number of verses is better than any  
number of camels.”

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¹صحيح البخاري (٥٠٢٧).

²سنن أبي داود (١٤٥٦).

The reason for verses of the Qur'ān being better than camels is obvious. Camels are of benefit only in this world while the verses of the Qur'ān benefit a person in both worlds. Camels have been used as an example because they were one of the most desired possessions of the Arabs. In actual fact, the entire world holds no value whatsoever in comparison to a single verse of the Qur'ān.

It is also learnt from this Hadith that even if a person has read just a part of the Qur'ān and not the entire Qur'ān, he has acquired a great bounty.

﴿3﴾

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَاهِرُ بِالْقُرْآنِ مَعَ  
السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ  
عَلَيْهِ شَأْنٌ لَهُ أَجْرَانِ<sup>1</sup>.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “The one who is an expert of the Qur'ān shall be with the noble, righteous angels. The one who recites the Qur'ān while stuttering in its recitation and it is difficult for him [to recite it] shall receive a double reward.”

The second person will receive a double reward – one for reading and the other for the extra effort which he has to put in the reading. He cannot read properly so he bears more pain in trying to read. What a great

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<sup>1</sup> صحيح مسلم (٧٩٨)، صحيح البخاري (٤٩٣٧).

consolation for the one who does not remember the Qur'ān well! This is done so that he does not become fed up, loses hope and discards reading it totally. Such a person may think to himself: "What is the benefit in reading if I cannot remember it?" Rasūlullāh *sallallāhu 'alayhi wa sallam* gives him the glad tiding of a double reward.

﴿4﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِّنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ<sup>1</sup>.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "The one who does not have any part of the Qur'ān in his chest is like a deserted house."

This emphasises the point that no Muslim should be devoid of the Qur'ān.

﴿5﴾

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: (الم) حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِمْ حَرْفٌ<sup>1</sup>.

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<sup>1</sup>سنن الترمذي (٢٩١٣).

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: The one who recites a single letter of the Qur'ān shall receive one reward, and each reward is multiplied ten times. I do not say “alif lām mīm” is one letter, rather alif is one letter, lām is one letter, and mīm is one letter.

This is an example. If a person reads *al-ḥamdu* (which contains five Arabic letters), he will receive 50 rewards. What a great virtue! The condition of that person is extremely sorrowful who does not take the courage to earn such vast treasures of rewards.

﴿6﴾

وَعَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ الْبَسَ  
وَالِدَاهُ تَابًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي  
بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ  
بِهَذَا؟<sup>1</sup>

Sahl ibn Mu'ādh al-Juhanī narrates from his father that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: “The person who recites the Qur'ān and practises on it, then on the day of Resurrection his parents will be made to

<sup>1</sup> الترمذي (٢٩١٠).

<sup>2</sup> أبو داؤد ص ٢، ٣٤٧، ١٤٤٨، باب في ثواب قراءة القرآن. مسند أحمد: ٤٠٢/٢٤، ١٥٦٤٥١.

wear a crown whose light will be better than the light of the sun if it were to be in the houses of this world. (In other words, can you even imagine the amount of light that will come into your house if the sun were to come into it! The light of this crown will surpass such light). [If this is the reward for the person's parents], can you imagine what the reward will be for the person who practises on it?"

Look at the virtue of children reciting the Qur'ān, as gauged from this Hadīth! Muslims must make it a point of teaching the Qur'ān to their children – both boys and girls. If you cannot teach them the whole Qur'ān, teach as much as you can – as learnt from Hadīth number two. If you cannot teach them to memorize it, at least teach them to read it. If you can make them memorize the Qur'ān, then this is superior. There is more virtue in it as will be learnt from the next Hadīth.



عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ  
حَرَامَهُ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ  
كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ!

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<sup>1</sup>الترمذي، باب ما جاء في فضل قاري القرآن، ص ٥، ٢٨، ٢٩٠٥. مسند أحمد ١٦/٢، ١٦٨/١. سنن ابن

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: “The person who reads the Qur'ān, memorizes it, considers it lawful to be lawful, and its unlawful to be unlawful; Allāh *ta'ālā* will certainly admit him into Paradise and accept his intercession in favour of ten members of his family who had been destined to the Hell-fire.”

This Hadīth shows a superior virtue of memorizing the Qur'ān. The closest relatives of a person are his parents. The intercession of a child who memorized the Qur'ān is therefore definite in respect of his parents. Just look at the virtue of making one's child a hāfiz!

﴿8﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذِهِ الْقُلُوبَ تَصَدُّ كَمَا يَصَدُّ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ. قِيلَ يَا رَسُولَ اللَّهِ، مَا جَلَاؤُهَا. قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْآنِ.<sup>1</sup>

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: “The hearts also rust just as steel rusts when moisture gets into it.” He was asked: “O Rasūlullāh! What is it that will cleanse the hearts?” He replied: “Abundant remembrance of death and recitation of the Qur'ān.”

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<sup>1</sup> الجامع لشعب الإيمان، ص ٣، ٣٩٢، ١٨٥٩.





عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَقْرَأُ الْقُرْآنَ، وَفِينَا الْأَعْرَابِيُّ وَالْعَجَبِيُّ. فَقَالَ: اقْرَءُوا فَكُلُّ حَسَنٌ...

Hadrat Jābir radiyallāhu 'anhu narrates: Rasūlullāh sallallāhu 'alayhi wa sallam came to us while we were reading the Qur'ān. There were a few Bedouins and non-Arabs among us. (In other words, there were some who could not read the Qur'ān very well. Bedouins are generally uneducated. Those who are not Arabs are not very clear in their reading). Rasūlullāh sallallāhu 'alayhi wa sallam said: "Continue reading. They are all excellent people."

In other words, do not lose heart if you cannot read well. Furthermore, those who read well must not scorn them. Allāh *ta'ālā* looks at the heart.

We learn from this that we should not worry if our reading is not very clear or if we are gone old, we will not be able to read well, so we will not be rewarded, or we may be committing a sin. Look at how Rasūlullāh sallallāhu 'alayhi wa sallam consoled all of them and asked them to continue reading.

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<sup>1</sup>أبو داؤد، ص ٢، ٦٥٠، ٨٢٦. الجامع لشعب الإيمان، ص ٤، ٢٠٤، ٢٣٩٩.

## ﴿10﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: مَنْ اسْتَمَعَ إِلَى آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ  
كَتَبَتْ حَسَنَتُهُ مُضَاعَفَةً، وَمَنْ تَلَاهَا كَانَتْ لَهُ نُورًا يَوْمَ  
الْقِيَامَةِ<sup>1</sup>.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: If a person listens to just one verse of the Qur'ān attentively, a good deed will be recorded in his favour which will continue expanding. (We are not told to what extent it will expand. We hope that Allāh *ta'ālā* has no limit for its expansion and that it continues to expand forever). As for the one who recites that verse, it will be a light for him on the day of Resurrection (which will be more than that expanding good deed).

Allāh is the greatest! Look at the high position of the Qur'ān! As long as a person cannot read the Qur'ān but he listens attentively to its recitation, then he too will be showered with its rewards. O servants of Allāh! This is certainly not difficult to do.

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<sup>1</sup>مسند أحمد، ص ١٤، ١٩١، ٨٤٩٤.

﴿11﴾

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِفْرَعُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ¹.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Continue reading the Qur'ān because it will come as an intercessor for its reader on the day of Resurrection (and it will have him pardoned).

﴿12﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَجِيءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ حُلَّةٌ، فَيُلْبَسُ تَاجَ الْكَرَامَةِ. ثُمَّ يَقُولُ يَا رَبِّ زِدْهُ. فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ. ثُمَّ يَقُولُ يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ، فَيَقَالُ: إِفْرَأْ وَارْقِ وَيَزَادُ بِكُلِّ آيَةٍ حَسَنَةً².

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: The one who used to recite the Qur'ān will come forward on the day of Resurrection. The Qur'ān will say: "O Allāh!

¹مسلم: ٢، ١٩٧، ٨٠٤.

²سنن الترمذي، ٥، ٣٦، ٢٩١٥. الحاكم: ١، ٧٢١، ٢٠٢٩.

Clothe him with a set of garments.” He will be made to wear a crown of honour.” The Qur’ān will say: “O Allāh! Make him wear something more.” He will be made to wear garments of honour. The Qur’ān will say: “O Allāh! Be pleased with him.” Allāh *ta’ālā* will be pleased with him. He will then be told: “Continue reading the Qur’ān and continue ascending in rank.” One reward will be recorded in his favour for each verse.

Details with regard to this recitation and ascension are provided in another Hadīth. He will be told: Read carefully and guardedly as you used to read in the world, and continue ascending in rank. Your abode will be at the last verse which you read.<sup>1</sup>

O Muslims! Ponder and reflect over these Ahādīth. Learn the Qur’ān and make efforts to teach it to your children. If you cannot read or teach the whole Qur’ān, do as much as you can. If you cannot memorize properly or cannot read clearly and correctly, there is no need for you to become distressed. Just remain attached to it, you will still be rewarded. If you cannot memorize it, at least look inside and read, and teach it. There are many virtues in this as well. If you do not have the time or courage to acquire the whole Qur’ān, you should at least sit in the company of a person who can read it and listen to him reading (after having obtained permission from him).

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<sup>1</sup> عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم قال: يقال، يعني لصاحب القرآن، اقرأ وارتنق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عن آخر آية تقرأ بها. الترمذي: ٥، ٣٦، ٢٩١٤. أبو داود، ٢، ٣٥٣، ١٤٥٩. ابن حبان: ٣، ٤٣، ٧٦٦.

You have read the rewards for all this in the previously-quoted Ahādīth. It is commonly understood that when it is necessary to do something and there is reward for it, then it is essential to adopt its means and there are also rewards for the means. Based on this, it will be necessary to adopt the means for the teaching and learning of the Qur'ān, and one will be rewarded for them as well. The means for this is that Muslims of each area must get together and establish a maktab where the Qur'ān is taught to their children. Elderly people must also set aside some time from their jobs to learn a little Qur'ān at a time. If a teacher cannot be obtained to teach for free, they must get together to pay him a liveable wage. Poor children must be provided with food and clothing so that they could devote their time to learning the Qur'ān. Whatever portions of the Qur'ān the boys learn in the maktab, they must go home and teach it to the women and sisters. In this way, everyone in the house – the men and women – will learn to read the Qur'ān. If a person cannot learn by looking inside, he or she must memorize a few short surahs.

There are certain rights which are due to the Qur'ān. They are:

1. A person must constantly keep to reading the Qur'ān no matter how much he knows – the whole Qur'ān or a part of it. He must continue reading so that he remembers it. If he does not, he will soon forget everything.
2. If a person has an inclination to study a translation of the Qur'ān, he must not study it by himself because there is a strong possibility of his misunderstanding something. He should rather study it in lessons under an 'ālim.

3. Utmost respect must be shown to the Qur'ān. Do not stretch your legs towards it, do not turn your back to it, do not sit in a place which is higher than it, do not place it on the ground or floor. You should rather place it on a desk or a pillow.
4. If it gets torn, wrap it in a clean cloth and bury it in a spot where people do not normally walk.
5. When reading the Qur'ān, think to yourself that you are conversing with Allāh *ta'ālā*. If you do this, you will see the effulgence which you will experience in your heart.

## LOVE FOR ALLĀH AND LOVE FOR RASŪLULLĀH

﴿ 1 ﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ. مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُلْفَى فِي النَّارِ.

Hadrat Anas *radiyallāhu ‘anhū* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “There are three qualities which, if found in a person, he will experience the sweetness of īmān: (1) Allāh *ta’ālā* and His Messenger *sallallāhu ‘alayhi wa sallam* are more beloved to him than everything else. (2) He loves a person solely for the sake of Allāh *ta’ālā* (not for any worldly motive. He loves the person solely because he is a man of Allāh). (3) He detests returning to unbelief after Allāh *ta’ālā* rescued him from it just as he detests being cast into the fire.”

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<sup>1</sup> البخاري: ١، ١٣، ٢١. مسلم: ١، ٤٨، ٦٧.

## ﴿2﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ<sup>١</sup>.

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “None of you is a complete believer until he loves me more than his father, his children and all people.”

## ﴿3﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ<sup>٢</sup>.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: قَوْلُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ لَأَنْتَ يَا رَسُولَ اللَّهِ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي. فَقَالَ: لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ.

<sup>1</sup> البخاري: ١، ١٢، ١٥. مسلم: ١، ٤٩، ٧٠.

<sup>2</sup> مسلم: ١، ٤٩، ٦٩.



فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَإِنَّكَ الْآنَ وَاللَّهِ أَحَبُّ إِلَيَّ مِنْ  
نَفْسِي. فَقَالَ: الْآنَ يَا عُمَرُ تَمَّ إِيمَانُكَ.<sup>1</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A person cannot be a true believer until he loves me more than his family and all people.”

A narration of Bukhārī from ‘Abullāh ibn Hishām states that Hadrat ‘Umar *radiyallāhu ‘anhu* said: O Rasūlullāh! I most certainly love you more than everything except my own life. (In other words, it does not seem as if I love you as much as I love my own life).” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “I take an oath in the Being in whose control is my life, you will not be a true believer unless you love me more than your own life.” Hadrat ‘Umar *radiyallāhu ‘anhu* said: “I now feel as if I love you more than my own life.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “O ‘Umar! You are now a true believer.”

This point can be easily understood as follows: Hadrat ‘Umar *radiyallāhu ‘anhu* did not think that one feels the same amount of pain at the discomfort of others as one feels for one’s own discomfort. This is why he felt his life was more beloved to him. When he thought about it, he realized that if the time came to give his life, then every Muslim will certainly be prepared to give his life to save the life of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. In the same way, a true Muslim will never

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<sup>1</sup> البخاري: ٦٦٣٢.

turn away from giving his life for Islam. In this way, Rasūlullāh *sallallāhu 'alayhi wa sallam* is more beloved than one's own life.

﴿4﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ بِهِ مِنْ نِعَمِهِ وَأَحِبُّونِي لِحُبِّ اللَّهِ إِيَّايَ.<sup>1</sup>

Hadrat ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Love Allāh *ta’ālā* because He gives you of His bounties in your food, and love me because Allāh *ta’ālā* loves me.”

This does not mean that we must love Allāh *ta’ālā* solely because He gives us food. Rather, what it means is that Allāh’s bounties and favours are countless and many. If a person cannot understand and fathom them, he can at least understand this one favour which is so obvious and can never be denied. Thus, understand this one favour and love Allāh *ta’ālā* for it.

﴿5﴾

عَنْ أَنَسٍ جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ مَا أَعَدَدْتُ لَهَا؟ قَالَ: مَا

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<sup>1</sup> الترمذي: ٥، ١٢٦، ٣٧٨٩.

أَعَدَدْتُ لَهَا كَثِيرَ صَلَاةٍ وَلَا صِيَامٍ، إِلَّا أَتَيْتُ أَحَبُّ اللَّهِ  
وَرَسُولُهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَمْ تَرَ  
مَنْ أَحَبَّ. قَالَ أَتَسْ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بِشَيْءٍ  
بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِذَلِكَ.

Hadrat Anas *radiyallāhu ‘anhu* narrates that a Bedouin came to Rasūlullāh *sallallāhu ‘alayhi wa sallam* and said: “O Rasūlullāh! When will the Final Hour take place?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* asked: “What preparations have you made for it?” (that you are so enthusiastic about its arrival) The man said: “I do not have many *ṣalāhs* and fasts, but I certainly love Allāh and His Messenger.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “(On the day of Resurrection) each person will be with the one whom he loved. (You will therefore be with me. And the one who is with me in the Hereafter will be with Allāh *ta’ālā* as well).” Hadrat Anas *radiyallāhu ‘anhu* said: “After embracing Islam, I did not see the Muslims rejoicing over anything as much as they rejoiced over this [statement of Rasūlullāh *sallallāhu ‘alayhi wa sallam*].”

What a great glad tiding in this Hadīth! Even if a person does not have a large treasure of acts of

worship, he will receive such a great reward solely due to his love for Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

﴿6﴾

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ بِأَيَّةٍ، وَالْآيَةُ: إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.<sup>1</sup>

Hadrat Abū Dharr Ghifārī *radiyallāhu 'anhu* narrates that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* spent the entire night (in tahajjud *ṣalāh*) reading this verse:

إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(O Allāh) If You punish them (my ummat), they are Your servants (You have every right over them). If You forgive them, (it is not difficult at all for You because) You alone are powerful (You can carry out the biggest of tasks), and You are all-wise (if You pardon sinners, it will be based on wisdom).<sup>2</sup>

Shaykh Dehlawī *rahimahullāh* says that the theme of this verse is a statement of Hadrat 'Īsā *'alayhis salām*

<sup>1</sup> ابن ماجه: ٢، ٣٧٢، ١٣٥. النسائي: ١، ٣٤٦، ١٠٨٣.

<sup>2</sup> Sūrah al-Mā'idah, 5: 118.

with respect to his people. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* most probably made a similar representation before Allāh *ta'ālā* and requested the forgiveness of his own ummat. Shaykh Dehlawī *rahimahullāh* used the word “probably” as a precaution although no other possibility exists. Now look at the affection which Rasūlullāh *ṣallallāhu 'alayhi wa sallam* has for his ummat! He sacrificed his comfort for the entire night for the sake of his ummat, continued making du'ā' for his followers and sought pardon for them. Can there be a person so heartless as to hear such kindness and affection and still not develop love for Rasūlullāh *ṣallallāhu 'alayhi wa sallam*!?



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيَغْلِبْنَهُ فَيَتَفَحَّمْنَ فِيهَا، فَأَنَا أُخَذُ بِحُجْزِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَتَفَحَّمُونَ فِيهَا.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: My similitude and your similitude is like that of a person who ignited a fire. Moths begin falling into it while he is driving them away from it. They

<sup>1</sup> صحيح مسلم: ٢٢٨٤.

pay no heed to him and fall into the fire. Similarly, I am holding you by your waists and saving you from falling into the fire (by stopping you from things which will cast you into the Hell-fire), but you are falling into it.

Look at the concern and attention of Rasūlullāh sallallāhu 'alayhi wa sallam in trying to save his ummat from the Hell-fire! If this is not love, what is it? It is most sorrowful if we cannot love someone who shows so much of love for us.

﴿8﴾

عَنْ عَبَّاسِ بْنِ مِرْدَاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا لِأُمَّتِهِ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ، فَأُجِيبَ أَنِّي قَدْ غَفَرْتُ لَهُمْ مَا خَلَا الْمَظَالِمَ، فَإِنِّي أَخِذٌ لِلْمَظْلُومِ مِنْهُ. قَالَ: أَيُّ رَبِّ، إِن شِئْتَ أُعْطِيتَ الْمَظْلُومَ مِنَ الْجَنَّةِ وَغَفَرْتُ لِلظَّالِمِ فَلَمْ يُجِبْ عَشِيَّتَهُ. فَلَمَّا أَصْبَحَ بِالْمُزْدَلَةِ أَعَادَ الدُّعَاءَ فَأُجِيبَ إِلَى مَا سَأَلَ. قَالَ صَحَّحَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ تَبَسَّمَ. فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ: يَا أَيُّ أَنْتَ وَأُنْجِي، إِنَّ هَذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيهَا، فَمَا الَّذِي أَضْحَكَكَ، أَضْحَكَكَ اللَّهُ سِتَّكَ. قَالَ إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ لَمَّا عَلِمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ اسْتَجَابَ دُعَائِي

وَعَفَرَ لِأُمَّتِي، أَخَذَ التُّرَابَ فَجَعَلَ يَحْتُوهُ عَلَى رَأْسِهِ وَيَدْعُو  
بِالْوَيْلِ وَالْثُبُورِ. فَأَصْحَكَنِي مَا رَأَيْتُ مِنْ جَزَعِهِ.<sup>1</sup>

Hadrat 'Abbās ibn Mirdās *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* sought forgiveness for his ummat in the evening on the day of 'Arafah. He received a reply from Allāh *ta'ālā* stating: "I have pardoned them except for rights which they owe to fellow humans (e.g. I will certainly exact retribution from the oppressor on behalf of the oppressed. The former will not be forgiven without being punished)." Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "O Allāh! If You wish, You can give the oppressed person's right from Paradise and pardon the oppressor." However, this supplication was not accepted on that evening. Rasūlullāh *sallallāhu 'alayhi wa sallam* made the same supplication the next morning in Muzdalifah, and his supplication was accepted. He smiled when it was accepted. When Abū Bakr *radiyallāhu 'anhu* and 'Umar *radiyallāhu 'anhu* asked him the reason for his smiling, he said: "When Shaytān learnt that my supplication has been accepted and the ummat has been pardoned, he began pouring soil on his

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<sup>1</sup> ابن ماجه: ٤، ٢١٦، ٢٠١٣.

head and rueing. I smiled when I saw his agitation and restlessness.”

This Hadīth does not mean that the rights which are owed to fellow humans will be unilaterally pardoned. Nor does it mean that by performing hajj, they will be pardoned without punishment. Before the acceptance of this du'ā', there exists two possibilities: (1) A person may have to remain in Hell forever as punishment for the rights which he owes to fellow humans. (2) Although he does not have to remain in Hell forever, he will certainly be punished. After the acceptance of this du'ā', two promises are realized: (1) After being punished, there will certainly come a time when a person will receive salvation. (2) Sometimes, even without being punished, the person will receive salvation by conferring bounties to the wronged person and obtaining his approval.

Just ponder carefully! How much of concern and pain Rasūlullāh ṣallallāhu 'alayhi wa sallam had to endure in obtaining this rule. Will this still not cause love for him to gush forth from your heart!



عَنِ ابْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ  
فِي إِبْرَاهِيمَ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي، وَقَوْلَ عِيسَى إِنْ تُعَذِّبْهُمْ  
فَإِنَّهُمْ عِبَادُكَ الْآيَةَ. فَرَفَعَ يَدَيْهِ وَقَالَ: اللَّهُمَّ أُمَّتِي أُمَّتِي،



وَبَكَى. فَقَالَ اللَّهُ يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ لَهُ إِنَّا  
سَرُضِينَا فِي أُمَّتِكَ وَلَا نَسُوْكَ.

وَأَخْرَجَ الْحَطِيبُ فِي تَلْخِيصِ الْمُتَشَابِهِ عَنِ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى، قَالَ  
لَا يَرْضَى مُحَمَّدٌ وَوَاحِدٌ مِنْ أُمَّتِهِ فِي النَّارِ. كَذَا فِي الدَّرِ  
الْمَنْثُورِ.<sup>1</sup>

Hadrat 'Abdullāh ibn 'Amr ibn al-Ās  
radiyallāhu 'anhu narrates that Rasūlullāh  
sallallāhu 'alayhi wa sallam read those  
verses in which mention is made of the  
supplications of Hadrat Ibrāhīm 'alayhis  
salām and Hadrat 'Isā 'alayhis salām for  
their respective ummats. He then raised  
both his hands in supplication and said: “O  
Allāh! My ummat. My ummat.” He then  
began to cry. Allāh *ta'ālā* said: “O Jibrīl! Go  
to Muhammad (sallallāhu 'alayhi wa  
sallam) and ask him: ‘What is the reason  
for your crying?’” He went and asked  
Rasūlullāh sallallāhu 'alayhi wa sallam who  
then said to him whatever he had to say.  
Allāh *ta'ālā* said to Jibrīl: “Go to  
Muhammad (sallallāhu 'alayhi wa sallam)

<sup>1</sup>مسلم: ١، ١٣٢، ٨٨.

<sup>2</sup>عن ابن عباس في قوله: أو ليس يعطيك ربك فترضى، قال: لا يرضى محمد وواحد من أمته في النار.  
تلخيص المتشابه، ١٧٣/١. الدر المنثور: ٥٤٢/٨.

and say: "We will please you with regard to your ummat and will not cause you any grief."

Ibn 'Abbās *radiyallāhu 'anhu* said: "Rasūlullāh *sallallāhu 'alayhi wa sallam* will never be happy for as long as a single person of his ummat remains in the Hell-fire."

Allāh *ta'ālā* promised that He will keep Rasūlullāh *sallallāhu 'alayhi wa sallam* happy. Thus, Allāh willing, not a single person from his ummat will remain in the Hell-fire. O Muslims! If you are not going to love that personality through whose blessings you received all these bounties and favours, who are you going to love?

﴿10﴾

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا إِسْمُهُ عَبْدُ  
اللَّهِ يُلَقَّبُ حِمَارًا، كَانَ يُضْحِكُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأَتَى بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ فَقَالَ رَجُلٌ  
مِنَ الْقَوْمِ: اللَّهُمَّ الْعَنُ مَا أَكْثَرَ مَا يُؤْتِي، فَقَالَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهُ  
وَرَسُولَهُ<sup>1</sup>.

Hadrat 'Umar *radiyallāhu 'anhu* relates that there was a man whose name was

<sup>1</sup> البخاري: ٨، ٦٧٨٠.

'Abdullāh and whose title was Himār. Rasūlullāh sallallāhu 'alayhi wa sallam had punished him for consuming alcohol. He was brought a second time and an order was issued for his punishment again. Someone said: "O Allāh! Curse him. He is brought here so often!" Rasūlullāh sallallāhu 'alayhi wa sallam said: "Do not curse him. By Allāh, as far as I know, he loves Allāh and His Messenger."

Look at the value which is attached to love for Allāh *ta'ālā* and Rasūlullāh sallallāhu 'alayhi wa sallam. Despite committing such a major crime, permission was not given to curse him.

O Muslims! Where can you obtain such a treasure which comes for free without any hardship and difficulty? Do not let it slip by. Imbibe and absorb the love of Allāh *ta'ālā* and Rasūlullāh sallallāhu 'alayhi wa sallam in every vein of your body.

## **BELIEF IN PREDESTINATION AND PLACING ONE'S TRUST IN ALLĀH**

This belief and practice has the following benefits:

1. No matter how calamitous or worrisome an incident may be, the heart of the person who has this belief will remain firm. He will think to himself that this is what Allāh *ta'ālā* had willed, and anything to the contrary would certainly not have happened. Allāh *ta'ālā* will repulse it when He wills.
2. Once a person has understood the above point, if there is any delay in the warding away of the calamity, he will not become distressed, despondent and weak-hearted.
3. Once a person has understood this, then in order to remove the calamity, he will not follow a course of action which would cause the displeasure of Allāh *ta'ālā*.
4. After understanding all the above and after adopting all the means, he will occupy himself in supplication. This is because he will realize that if the calamity can only be removed by Allāh's will, there is more hope of benefit in beseeching Him alone. By occupying himself in supplication, his bond with Allāh *ta'ālā* will be strengthened. This is the root of all comforts.
5. When a person has the conviction of Allāh's power alone when doing every task, if he experiences success in it, he will not vex pride or make claims to success on the basis of his planning or intelligence.

The essence of all the above benefits is that the person will be grateful during success and patient at the time

of failure. These benefits are encapsulated by Allāh *ta'ālā* in the following verse:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ.

So that you may not grieve over what has missed you nor be boastful over what He has given you.<sup>1</sup>

All this does not mean that a person can use predestination as an excuse to give up the necessary planning and adopting of means in accordance with the Shari'ah. Instead, such a person will not give up even a weak plan and he will have hope that Allāh *ta'ālā* can instil the necessary effect in it. This is why he will never lose hope. Some people err in this regard.

Let alone Dīn which is a very great thing, the Hadīth speaks out against the evils of lack of courage in even the essentials of life. 'Auf ibn Mālik *raḍiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* passed a decision on a certain case. The one who lost the case said:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

Allāh is enough for me. What an excellent dispenser of affairs He is.

What he meant was that Allāh's pleasure is my destiny.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Allāh dislikes absence of courage but a person must still resort to his intelligence, (i.e. he must not be deficient

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<sup>1</sup> Sūrah al-Hadīd, 57: 23.

in his effort and planning). After this, if any task goes beyond your control, you may say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

Allāh is enough for me. What an excellent dispenser of affairs He is.<sup>1</sup>

I now relate those Ahādīth which make mention of predestination.

﴿1﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ  
بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ  
لِيُخْطِئْهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ.<sup>2</sup>

Hadrat Jābir radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: A person cannot be a true believer until he believes in predestination – whether good or bad - until he is convinced that whatever was to happen could not be averted, and whatever was to miss him could never befall him.

<sup>1</sup>أبو داود: ٣٦٢٢/٣٠٤٤.

<sup>2</sup>الترمذي: ٢١٤٤.

﴿2﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي يَا غُلَامُ، إِنِّي أَعَلِمْتُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَحِذْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ. وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ. رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ الصُّحُفُ<sup>1</sup>.

Hadrat Ibn ‘Abbās *radīyallāhu ‘anhū* narrates: I was behind Rasūlullāh *sallallāhu ‘alayhi wa sallam* [on an animal]. He said: “O boy! I am about to teach you some facts: Uphold the injunctions of Allāh and He will safeguard you. Uphold the injunctions of Allāh and you will find Him with you. If you have to ask, ask from Allāh alone. If you seek help, seek help from Allāh alone. Have this conviction that if the entire creation were to get together to benefit you in any way, they will not be able to benefit you in any way except with what Allāh had already destined for you. And if they were to

<sup>1</sup> الترمذي: ٤/٢٨٤/٢٥١٦.

harm you in any way, they will not be able to harm you in any way except with what Allāh had already destined for you. The pens [recording the destinies] have been raised and the pages [on which the destinies are recorded] have dried, [so there can be no alterations, additions or erasures].”

### ﴿3﴾

عَنْ أَبِي الدَّرْدَاءِ رَفَعَهُ فَرَعَ اللَّهُ إِلَى كُلِّ عَبْدٍ مِنْ خَمْسٍ مِنْ أَجَلِهِ وَرِزْقِهِ وَعَمَلِهِ وَمُضْجِعِهِ وَشَقِيٍّ أَمْ سَعِيدٍ<sup>1</sup>.

Hadrat Abū Dardā' *radiyallāhu 'anhu* narrates that Allāh *ta'ālā* has dispensed with five things as regards every servant: (1) his life-span, (2) his sustenance, (3) his actions, (4) place of burial, (5) whether he will be fortunate or unfortunate as regards his destiny.

### ﴿4﴾

عَنْ مُعَاوِيَةَ رَفَعَهُ لَا تَعْجَلَنَّ عَلَى شَيْءٍ تَظُنُّ أَنَّكَ إِنْ اسْتَعْجَلْتَ إِلَيْهِ أَتَّكَ مُدْرِكُهُ وَإِنْ كَانَ اللَّهُ لَمْ يَقْدِرْ ذَلِكَ،

<sup>1</sup> مسند أحمد: ٢١٧٢٣/٣٦. مسند البزار: ٤١٣٧/٧٣١٠. المعجم الأوسط: ٣١٢٠/٤٧٢٣.



وَلَا تَسْتَأْخِرَنَّ تَظُنُّ أَنَّكَ إِنِ اسْتَأْخَرْتَ عَنْهُ أَنَّهُ مَدْفُوعٌ  
عَنْكَ، وَإِنْ كَانَ اللَّهُ قَدْ قَدَّرَهُ عَلَيْكَ<sup>١</sup>.

Hadrat Mu'āwiyah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Do not hasten towards something thinking that if you rush towards it you will acquire it even if Allāh *ta'ālā* has not destined it for you. Do not move away from something thinking that if you move away from it, it will be averted from you even if Allāh *ta'ālā* has destined it for you.

In other words, both these thoughts are wrong. In fact, the thing which is not destined for you will not be acquired even if you advance towards it. It is therefore futile to go forward while thinking in this way. In the same way, the thing which is destined for you cannot be averted even if you try to avert yourself from it. It is futile to save one's self from such thoughts.

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ إِخْرَضَ عَلَى مَا يَنْفَعُكَ  
وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي  
فَعَلْتُ لَكَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ<sup>٢</sup>.

<sup>١</sup> المعجم الأوسط: ٣/٣٩١١/٣٥٥/٣. المعجم الكبير: ٨٠٧/٣٤٧/١٩.

<sup>٢</sup> مسلم: ٢٦٦٤/٥٦٨.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Strive to acquire that which is of benefit to you, and ask Allāh *ta‘ālā* for His help and do not lose hope. If any incident befalls you, do not say: “Had I done this, then this would have been its outcome.” Instead, you must say: “This is what Allāh *ta‘ālā* had decreed, and He did what He willed.”

The above Ahādīth by and large dealt with the issue of predestination. The following verses and Ahādīth are more on the subject of reliance, and a little on predestination.



Allāh *ta‘ālā* says:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Take counsel from them in all matters. Once you have decided over the matter, place your trust in Allāh. Allāh loves those who place their trust in Him.<sup>1</sup>

Can there be a greater treasure than Allāh *ta‘ālā* having love for those who place their trust in Him!? When Allāh *ta‘ālā* loves a person, can there be any doubt about his success?

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 159.

We learn from this verse that reliance must be accompanied by planning and adopting measures. After all, taking counsel from others is for the sake of planning. However, one must not rely on one's planning. Instead, he must adopt the measures and then place his trust in Allāh *ta'ālā*.



Allāh *ta'ālā* says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا ۖ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. فَانْقَلَبُوا  
بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ ۖ وَأَتَّبَعُوا رِضْوَانَ  
اللَّهِ ۖ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ.

Those to whom the people said: “The people [residents of Makkah] have gathered equipment to confront you, therefore fear them!” But their *īmān* increased further and they said: “Allāh is sufficient for us, and what an excellent dispenser [of affairs] He is!” Then the Muslims returned with the favour and bounty of Allāh, no harm whatsoever afflicted them, and they became subservient to the pleasure of Allāh. And the favour of Allāh is great.<sup>1</sup>

These verses make reference to an incident in which the *Sahābah radiyallāhu ‘anhum* benefited both

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 173-174.

materially and spiritually. Allāh *ta'ālā* demonstrates that they received these two treasures by virtue of their reliance on Him.



قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ. قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى  
الْحُسْنَيْنِ ط وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ  
مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ص فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ.

Say: “Nothing will ever afflict us except what Allāh has ordained for us. He alone is our master.” (It is obligatory on the slave to be pleased with whatever the master ordains). It is in Allāh alone that the Muslims should place their trust. Say: “Are you hopefully waiting for us but one of the two good things?<sup>1</sup> While we are hopefully waiting for you that Allāh afflicts you with a punishment from Himself or at our hands. Wait, then, we are also waiting with you.”<sup>2</sup>

It is established from the above that the effect of *tawakkul* is that even if a disagreeable situation presents itself, a believer is not worried by it. He considers it best. If the good outcome of it is not

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<sup>1</sup> Just as a good situation is good for us, a difficult situation – as regards its outcome – is also good for us because our ranks increase and our sins are pardoned.

<sup>2</sup> Sūrah at-Taubah, 9: 51-52.

realized in this world, it will certainly be realized in the Hereafter which is our original and final abode. That is where good will always come to our benefit.

﴿9﴾

وَقَالَ مُوسَىٰ يُقَوْمُ إِن كُنْتُمْ أَمَنْتُمْ بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنْتُمْ مُّسْلِمِينَ. فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ.

Mūsā said: “O my people! If you have indeed believed in Allāh, place your trust in Him if you are obedient.” They said: “It is in Allāh that we have placed our trust. O our Sustainer! Do not test us by the force of this oppressive people.”<sup>1</sup>

We learn from this that a supplication is more acceptable when it is accompanied by tawakkul.

﴿10﴾

وَمَنْ يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُ.

Whoever places his trust in Allāh, He is sufficient for him.<sup>2</sup>

Allāh suffices for him physically or spiritually.

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<sup>1</sup> Sūrah Yūnus, 11: 84-85.

<sup>2</sup> Sūrah at-Talāq, 65: 3.

Look at the promise which is made for having tawakkul. Spiritual sufficiency may not be known for now, but it is understood quite soon.

﴿11﴾

عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ لِمَا قَضَى اللَّهُ لَهُ، وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ. وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ لَهُ.<sup>1</sup>

Hadrat Sa'd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: The good fortune of a person lies in being pleased with whatever Allāh *ta'ālā* has decreed for him. A person's deprivation is when he gives up asking Allāh *ta'ālā* for good. He is also a deprived person when he is displeased with what Allāh *ta'ālā* decreed for him.

﴿12﴾

عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ قَلْبَ ابْنِ آدَمَ بِكُلِّ وَادٍ شُعْبَةٍ

<sup>1</sup> الترمذي: ٢١٥١/٢٧٤. مسند أحمد: ١٤٤٤/٥٤/٣.

فَمَنْ اتَّبَعَ قَلْبَهُ الشَّعْبَ كُلَّهَا لَمْ يُبَالِ اللَّهُ بِأَيِّ وَادٍ أَهْلَكَهُ،  
وَمَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ الشَّعْبُ.<sup>1</sup>

Hadrat 'Amr ibn al-'Ās radiyallāhu 'anhu narrates that Rasūlullāh ṣallallāhu 'alayhi wa sallam said: A person's heart is branched out in every direction. Allāh *ta'ālā* does not bother about which direction the person is destroyed when he allows his heart to run in each of those directions. As for the one who places his trust in Allāh *ta'ālā*, He suffices him with respect to all those branches.

In other words, he does not experience any worry and difficulty.

﴿13﴾

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَفَعَهُ: مَنْ انْقَطَعَ إِلَى اللَّهِ عَزَّ وَجَلَّ  
كَفَاهُ اللَّهُ كُلَّ مَوْنَةٍ وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. وَمَنْ  
انْقَطَعَ إِلَى الدُّنْيَا وَكَلَّهُ اللَّهُ إِلَيْهَا.<sup>2</sup>

Hadrat 'Imrān ibn Huṣayn radiyallāhu 'anhu narrates that Rasūlullāh ṣallallāhu 'alayhi wa sallam said: When a person hands himself over totally to Allāh *ta'ālā*, He takes it upon Himself to fulfil all his

<sup>1</sup> ابن ماجه: ٤١٦٦/٢٦٧/٥.

<sup>2</sup> الترغيب والترهيب: ١١/٣٨٤/٦٦١.

responsibilities. He gives him sustenance from places he never imagined. As for the one who attaches himself to the world, Allāh *ta'ālā* leaves him to the world.

﴿14﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لِلْأَعْرَابِيِّ لَمَّا أَنْ أَهْمَلَ الْبَعِيرَ وَقَالَ تَوَكَّلْتُ عَلَى اللَّهِ: إِعْقِلْهَا  
وَتَوَكَّلْ!

Hadrat Anas *radiyallāhu 'anhu* narrates: A Bedouin left his camel open and said: “I place my trust in Allāh.” Rasūlullāh *sallallāhu 'alayhi wa sallam* said to him: “Tie your camel and trust in Allāh.”

In other words, taking precautions is not prohibited. A person may take physical and mental precautions, but he must not rely on them.

﴿15﴾

عَنْ أَبِي خُرَازِمَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ رُفِيَ نَسْرَتُهَا وَدَوَاءٌ نَتَدَاوَى بِهِ،



وَتُفَقَّاهَ نَتَقِيهَا، هَلْ تَرُدُّ مِنْ قَدْرِ اللَّهِ شَيْئًا. قَالَ هِيَ مِنْ قَدْرِ  
اللَّهِ<sup>1</sup>.

Hadrat Abū Khuzāmah *radiyallāhu ‘anhu* narrates that someone asked Rasūlullāh *sallallāhu ‘alayhi wa sallam*: “Can medicines and spiritual measures defer divine decree?” He replied: “Resorting to these measures is part of predestination.”

In other words, it is also decreed that a certain medication or spiritual measure will benefit.

### Conclusion

O Muslims! Take a lesson from these verses and Aḥādīth. No matter what the difficulty, do not lose hope and do not move away from Dīn. Allāh *ta’ālā* will help you.

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<sup>1</sup>سنن الترمذي: ٢١٤٨.

## BESEECHING ALLĀH

Beseeching Allāh *ta'ālā* means that whatever you need – whether material or spiritual, whether you have to strive for it or whether it is beyond your effort and control – you must beg for it from Allāh *ta'ālā*. However, you must be very cautious about not asking for something sinful. This definition encompasses everything.

Take the following examples:

1. If a person is engaged in farming or trade, he has to toil and also have the necessary implements and goods. At the same time, he must make *du'ā'* to Allāh *ta'ālā* by saying: “O Allāh! Bless my farm and save it from loss.”
2. If an enemy is vexing you – whether for worldly reasons or Dīnī reasons – you have to make plans to protect yourself from him. The plan could be within your power or it could entail obtaining the help of the ruler [police, etc.]. Together with resorting to these plans, you have to make *du'ā'* to Allāh *ta'ālā* by saying: “O Allāh! You destroy this enemy.”
3. A person is sick. He has to resort to medical treatment and medication. At the same time, he must make *du'ā'* to Allāh *ta'ālā* by saying: “O Allāh! You remove this ailment.”
4. You have wealth. You have to adopt the means to safeguard it, e.g. by placing it in a secure place which has strong locks, or guarding it by appointing workers or house people to keep watch over it. Together with this, you have to

make du'ā' to Allāh *ta'ālā* by saying: "O Allāh! Protect it from thieves."

5. You made a claim in a court or someone made a claim against you. You have to follow its procedures. You will have to make arrangements for lawyers and witnesses. Together with all this, you must make du'ā' to Allāh *ta'ālā* by saying: "O Allāh! Give me victory in this case and save me from the mischief of the wrongdoer."
6. You are studying the Qur'ān and knowledge of Dīn. You must pay full attention to it, be punctual and work hard. At the same time you must make du'ā' to Allāh *ta'ālā* by saying: "O Allāh! Make my studies easy for me and embed the facts in my brains."
7. You were not performing ṣalāh and not fasting previously, and you started doing all this. Or, acting under the advice of pious elders, you started carrying out other acts of worship. You must combat your laziness and ruses of your carnal self with courage and uphold these acts of worship. However, you must also make du'ā' to Allāh *ta'ālā* by saying: "O Allāh! Assist me, keep me steadfast and accept these acts of worship from me."

These are a few examples which we provided. In the same way, for every other task or at the time of every calamity, you must resort to the appropriate measures and procedures. At the same time, you must continue beseeching Allāh *ta'ālā* and submitting yourself before Him in humility.

As for those things which are not influenced in the least by man's plans, all efforts must be directed

towards du'ā'. For example, asking Allāh *ta'ālā* for rain, for one's children to remain alive, recovery from an untreatable disease, protection against the deception of Shayṭān and one's self, protection against plagues, protection against tyrant rulers. In all these cases, none but Allāh *ta'ālā* can be the doer. They cannot be done by anyone else even superficially.

This is why, planning needs to be directed to the works which require planning; and du'ā' must be made for those works which do not require planning. In other words, works which require planning have an element of planning and some portion for du'ā'. As for the works which are not influenced by man's planning, there is nothing but du'ā' for them.

Du'ā' does not entail learning a few words and merely reading them like a parrot after the *salāh*. This is not du'ā', it is merely a mimicry of du'ā'. The reality of du'ā' is to present one's request in Allāh's court. The least is for a person to present a request in Allāh's court just as he would do in the court of the government. He will have his eyes focussed on the judge, he will be paying full attention to him, and his demeanour will be like one who is totally helpless. If he has to say something, he will say it with utter respect and deference. When he needs his plea to be accepted, he presents it with full force and spends all his energies to convince [the court] by saying: "I have all my hopes that full attention will be given to my request."

If the ruling is not as he requested and the judge expresses his apology for not being able to fulfil his request, the person will immediately respond: "Sir! I have no regret or complaint. I either had no knowledge of the law in this regard or there was a shortcoming in my obedience to the law. Sir! You did your best."

If the person has this need at some time in the future, he will say: "I have not lost any hope. I will make a presentation in the future. The fact of the matter is that your honour's mercy is more beloved to me than the work. The work is for a certain time or of a limited level, whereas your honour's kindness is forever and it is an unlimited bounty."

O Muslims! Do you accord the same treatment to Allāh *ta'ālā* at the time of making *du'ā'* or when the effect of your *du'ā'* is not realized? Think about it and feel ashamed. When you do not accord this treatment to Allāh *ta'ālā*, how can you even consider your *du'ā'* to be a *du'ā'*? The fact of the matter is that the defect is in you, and this is why your request was not fulfilled.

On the other hand, Allāh *ta'ālā* is so considerate that He did not even specify any time for you to present your request. You can make your request and supplicate to Him whenever you want. It is you who set aside the time after *ṣalāh* for supplication. Although this time is more blessed than other times, and you can engage in more *du'ā'* then, but you must keep making *du'ā'* at other times as well. The moment you think of a need, turn to supplication immediately either in your heart or with your tongue as well.

Now that you have learnt the reality of *du'ā'*, make it accordingly and you will see its blessings. The blessing of *du'ā'* does not mean you will receive whatever you ask for. Sometimes a person receives what he asked for, e.g. when he asks for something related to the Hereafter, because there is nothing but good for a person in it. However, *īmān* and obedience are prerequisites because things of the Hereafter are reserved for a person who possesses these. Sometimes a person does not receive what he asked for, such as

something related to this world. This is because it could be advantageous to him or to his detriment.

When Allāh *ta'ālā* wills good for the person, he receives what he asked for. If not, he does not receive it. Like a father who sometimes gives his child money when the latter asks for it and sometimes refuses when he sees that his child will buy and eat something which the doctor forbade.

Blessing does not mean receiving the thing which was asked for. Rather, it refers to Allāh *ta'ālā* turning His attention to the person when he makes *du'ā'* to Him. If, due to some wisdom, the person does not receive what he asked for, his heart experiences peace and strength through the blessing of the *du'ā'*, and stress and weakness leave him. This is the effect of Allāh's special attention on the person which he receives through the blessing of *du'ā'*. This special attention is that absolute level of acceptance which Allāh *ta'ālā* promised to the person who makes *du'ā'*. The fulfilment of his need is the next level<sup>1</sup> of Allāh's acceptance which is not without a precondition. Rather, the precondition is that it must not be disadvantageous to the person. It is also this special attention [of Allāh *ta'ālā*] in the face of which the biggest need and the greatest treasure are nothing. This special attention is the fundamental asset of a person through which he will be blessed with genuine and everlasting comfort in this world, and

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<sup>1</sup> For example, a person requests a doctor to prescribe a laxative for him. The first thing is for the doctor to permit a treatment of a laxative for him. The next level will be to actually give him the laxative. The precondition is that there must be good cause for it.

unlimited and eternal bounties and sweetness in the Hereafter. How can a person who makes du'ā' to Allāh *ta'ālā* ever have the fear of loss and deprivation in the presence of these blessings in du'ā'?

A few Ahādīth on the virtues and etiquette of du'ā' are now presented:

﴿1﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِالْإِثْمِ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجِلْ، قِيلَ يَا رَسُولَ اللَّهِ مَا الْإِسْتِعْجَالُ؟ قَالَ: يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu 'anhū* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “A person’s supplication will always be accepted as long as he does not ask for something sinful, for the severing of ties of kinship, and as long as he is not hasty.” The Sahābah *radiyallāhu 'anhūm* asked: “O Rasūlullāh! What is the meaning of being hasty?” He replied: “When the person says: ‘I made many supplications but I do not see them

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<sup>1</sup> صحيح مسلم: ٢٧٣٥.

accepted.’ He thus becomes tired and gives up supplications.”

This Hadīth emphasises the point that even if a person feels that his du‘ā’s are not being accepted, he must continue making them. This was explained previously.

### ﴿2﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “There is nothing more valuable than du‘ā’ in the sight of Allāh *ta‘ālā*.”

### ﴿3﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ، فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Du‘ā’ is beneficial in every matter – for the calamity which has already

<sup>1</sup> سنن الترمذي: ٣٣٧٠. ابن ماجه: ٣٨٢٩.

<sup>2</sup> سنن الترمذي: ٣٥٤٨.



descended and for the one which is yet to come. O servants of Allāh! Adhere to du‘ā’.”

﴿4﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يَسْئَلِ اللَّهَ يَغْضَبْ عَلَيْهِ.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh *ta’ālā* is angry at the person who does not supplicate to Him.”

The one who has no concern for Allāh *ta’ālā* and has no time for Him is excluded from this.

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “You must supplicate to Allāh *ta’ālā* in such a way that you have full conviction in its acceptance, and know well that Allāh *ta’ālā* does not accept a

<sup>1</sup> سنن الترمذي: ٣٣٧٣.

<sup>2</sup> سنن الترمذي: ٣٤٧٩.

supplication which emanates from a heart which is filled with heedlessness.”

Du‘ā’ must be made with full concentration and attention. The two levels of acceptance of du‘ā’ were explained previously.

### ﴿6﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِنْثَمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ، إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا. قَالُوا إِذَا نُكْثِرُ، قَالَ اللَّهُ أَكْثَرُ<sup>1</sup>

Hadrat Abū Sa‘īd Khudrī *radiyallāhu ‘anhū* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When a Muslim makes a du‘ā’ for which there is no sin nor the severance of family ties, Allāh *ta‘ālā* most certainly gives him one of three things by virtue of his supplication: (1) He immediately gives him what he asked for. (2) He stores it for him in the Hereafter. (3) He averts a calamity from him.” The Sahābah *radiyallāhu ‘anhūm* said: “If that is the case, we will make du‘ā’ profusely.”

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<sup>1</sup>أحمد: ١١١٣٣.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Allāh *ta‘ālā* has even more [to give].”

In short, no du‘ā’ goes to waste.



عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيَسْئَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا. زَادَ فِي رِوَايَةٍ عَنْ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ: حَتَّى يَسْأَلَهُ الْمِلْحَ حَتَّى يَسْأَلَهُ شِسْعَهُ إِذَا انْقَطَعَ.<sup>1</sup>

Hadrat Anas *raḍiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Every one of you must ask Allāh *ta‘ālā* for the fulfilment of his needs (a narration of Thābit adds): He must even ask Him for salt, and ask Him for his shoe strap when it breaks.”

In other words, do not think: How can I ask for such an insignificant thing from someone so great! Even something big is insignificant in the sight of Allāh *ta‘ālā*.

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<sup>1</sup>سنن الترمذي: ٣٦٠٤.

## **ASSOCIATING WITH THE PIOUS**

One needs to sit in the company of the pious so that he may hear good things from them, learn good characteristics, and learn about pious people who have departed from this world by reading books about them. Reading about the pious or listening about their lives is similar to sitting in their company and listening to their talks, and learning good qualities from them.

Allāh *ta'ālā* placed this capability in man of being able to accept the thoughts and conditions of another person very quickly, with full force and without much effort. This applies to good and bad. This is why good company is extremely beneficial and bad company is most damaging.

Good company refers to the company of a person who has knowledge of Dīnī matters when needed, whose beliefs are sound, who protects himself against polytheism, innovations and baseless customs. He does good deeds, he is strict with ṣalāh, fasting and other acts of worship, his dealings are good, his transactions are transparent, he is cautious about the lawful and prohibited, his outward character is sound, there is humbleness in his temperament, he does not inconvenience anyone unnecessarily, he does not scorn the poor and needy, his internal character is good, he has Allāh's fear and love for Him in his heart, he does not hanker after this world, he does not bother about wealth, comfort and respect in opposition to Dīn, he does not love the world more than the Hereafter and he is patient and thankful in every situation.

The company of a person who possesses these qualities is an elixir. The person who cannot identify these qualities fully in a person must look for the person

whom most of the pious people of his time (those whom most Muslims consider to be pious) consider to be righteous. Furthermore, by sitting in his company 10-12 times, the person's heart shifts away from evil and starts to incline towards good. If these signs are found in a person, you must consider him to be good and choose his company.

As for the one in whom evil qualities are observed, do not intermingle and interact with him unless there is an imposing need. The reason for this is that one's Dīn is completely destroyed and sometimes it also causes worldly harm, and poses a danger to one's life. You will have to suffer discomfort or stress, sometimes you will experience monetary loss by spending in the wrong places, or you will be deceived into giving it to the wrong person. You may have given it out of blind love or given it as a loan, and then cannot reclaim it. Sometimes your honour may be at stake in the sense that when evil people are maligned and disgraced, you are included among them.

As for the one in whom you cannot distinguish good and evil qualities, your thoughts about him must be good but do not join his company.

In short, experience teaches us that righteous company plays a major role in setting right one's Dīn and strengthening one's heart. So is the case with evil company in spoiling one's Dīn and weakening one's heart.

A few Qur'ānic verses and Ahādīth on the virtues of good company and harms of bad company are presented.

﴿1﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O believers! Continually fear Allāh and remain with the truthful.<sup>1</sup>

Remaining with them includes physical companionship and following their ways.

﴿2﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ط وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

When you see those who dispute in Our verses, turn away from them until they occupy themselves in some other conversation. If Shayṭān were to cause you to forget (i.e. you forget the prohibition of sitting in such an assembly), do not sit, after recollection, with the wrong doers (rather get up from there immediately).<sup>2</sup>

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا

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<sup>1</sup> Sūrah at-Taubah, 9: 119.

<sup>2</sup> Sūrah al-An'ām, 6: 68.

Leave those alone who consider their religion to be a play and amusement, and whom the life of this world has deluded...<sup>1</sup>

﴿3﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَيُّ جُلَسَائِنَا خَيْرٌ. قَالَ: مَنْ ذَكَرَكُمُ اللَّهَ رُؤْيَتْهُ، وَزَادَ فِي عِلْمِكُمْ مَنْطِقُهُ، وَذَكَرَكُمُ بِالْآخِرَةِ عَمَلُهُ.

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that someone asked: “O Rasūlullāh! Who is the best person in whose company we should sit?” He replied: “[Sit in the company of the one] who when you merely look at, he reminds you of Allāh *ta’ālā*, whose speech increases you in [Dīnī] knowledge, and whose actions remind you of the Hereafter.”

I listed some signs of a righteous person previously. Some of those major signs are mentioned in the present Hadith.

﴿4﴾

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِقْمَانَ قَالَ لِابْنِهِ: يَا بُنَيَّ عَلَيْكَ بِمُجَالَسَةِ الْعُلَمَاءِ، وَاسْمَعْ

<sup>1</sup> Sūrah al-An‘ām, 6: 70.

<sup>2</sup> أبو يعلى: ٢٤٣٧.

كَلَامَ الْحُكَمَاءِ فَإِنَّ اللَّهَ يُحْيِي الْقُلُوبَ الْمَيِّتَ بِنُورِ الْحِكْمَةِ  
كَمَا يُحْيِي الْأَرْضَ الْمَيِّتَةَ بِوَابِلِ الْمَطَرِ<sup>1</sup>

Hadrat Abū Umāmah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Hadrat Luqmān said to his son: “O my son! Impose on yourself to sit in the company of the ‘ulamā’ and to listen to the talks of those who possess wisdom (wisdom refers to the intricate matters of Dīn, e.g. those which are uttered by the genuine Sufis) because Allāh *ta’ālā* revives a dead heart with the light of wisdom just as He revives a dead land with continuous rain.”

﴿5﴾

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ تَعَالَى وَجَبَتْ مَحَبَّتِي  
لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ<sup>2</sup>

Hadrat Mu‘ādh ibn Jabal *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Allāh *ta’ālā* says: “My love becomes incumbent on those who love each

<sup>1</sup> الترغيب والترهيب: ٨٩١.

<sup>2</sup> ابن حبان في صحيحه: ٥٧٥. الموطأ: ٩٥٣/٢.



other solely for My sake and meet each other solely for My sake...”

The words “for My sake” mean: solely for the sake of Dīn.

﴿6﴾

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْجَلِيسِ الصَّالِحِ وَالشُّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً<sup>1</sup>.

Had<sup>r</sup>at Abū Mūsā *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The similitude of a good companion and an evil companion is like that of a perfumer and an iron-monger. The perfumer will either give you some perfume, you may purchase it from him, or you will at least inhale a good fragrance from him. As for the one who blows the bellows, he will either burn your clothes or you will inhale a foul smell from him.”

In other words, even if you do not derive full benefit from good company, its effects will certainly come to

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<sup>1</sup> صحيح البخاري: ٥٥٣٤. صحيح مسلم: ٢٦٢٨.

you. And even if you are not fully harmed from bad company, some harm will certainly come to you.

﴿7﴾

عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا  
تُصَاحِبْ إِلَّا مُؤْمِنًا.

Hadrat Abū Saʿīd radiyallāhu ʿanhu narrates that he heard Rasūlullāh sallallāhu ʿalayhi wa sallam saying: “Do not choose the company of anyone but a believer.”

This could have two meanings: (1) Do not sit in the company of an unbeliever. (2) Do not sit in the company of one who does not have perfect *īmān*.

Thus, the one who is most eligible for your company is one who is a believer, and especially one who is a perfect believer, i.e. he adheres strictly to the *Dīn*.

﴿8﴾

عَنْ أَبِي زَرِيرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَذُنُكَ عَلَى مِلاكِ هَذَا الْأَمْرِ الَّذِي  
تُصِيبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، عَلَيْكَ بِمَجَالِسِ أَهْلِ

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<sup>1</sup> سنن أبي داود: ٤٨٣٢. سنن الترمذي: ٢٣٩٥. أحمد: ١١٣٥٥.

الذِّكْرُ، وَإِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللَّهِ،  
وَأَحَبِّ فِي اللَّهِ وَابْعُضْ فِي اللَّهِ.<sup>1</sup>

Hadrat Abū Zarrīn *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said to him: “Should I not teach you something on which a (major) portion of Dīn rests and through which you can acquire the good of this world and the Hereafter? (1) Hold on firmly to the assemblies of the people of Allāh’s remembrance. (2) When you are in solitude, keep your tongue occupied in Allāh’s remembrance as much as you can. (3) Love solely for Allāh’s sake and abhor solely for Allāh’s sake...”

It is also learnt from experience that good company is the source of Dīn in its entirety. Pious company is the greatest of all means to acquiring the reality of Dīn, the sweetness of Dīn and the power of Dīn.

﴿9﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ  
فِي الْجَنَّةِ لَعَمَدًا مِنْ يَأْقُوتٍ عَلَيْهَا غُرْفٌ مِنْ زَبَرَجَدٍ لَهَا  
أَبْوَابٌ مُفَتَّحَةٌ نُضِيءُ كَمَا نُضِيءُ الْكَوْكَبُ الدَّرِّيَّ. فَقَالُوا يَا

<sup>1</sup> شعب الإيمان للبيهقي، الرقم: ٨٦٠٨، طبعة مكتبة الرشد.

رَسُولُ اللَّهِ مَنْ يَسْكُنُهَا، قَالَ الْمُتَحَابُّونَ فِي اللَّهِ  
وَالْمُتَجَالِسُونَ فِي اللَّهِ وَالْمُتَلَاقُونَ فِي اللَّهِ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates: I was with Rasūlullāh *sallallāhu ‘alayhi wa sallam* when he said: “Paradise has pillars made of sapphires with upper-storeys made of chrysolite. They have open doors which glitter like brilliant stars.” The people asked: “O Rasūlullāh! Who will live in those upper-storeys?” He replied: “Those who love each other for Allāh’s sake (for the sake of His Dīn), who sit in the company of others for Allāh’s sake, and meet for the sake of Allāh *ta’ālā*.”

﴿10﴾

عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ لَا تُسَاكِنُوا الْمُشْرِكِينَ وَلَا  
تُجَامِعُوهُمْ فَمَنْ سَاكَنَهُمْ أَوْ جَامَعَهُمْ فَهُوَ مِنْهُمْ.<sup>2</sup>

Hadrat Samurah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Do not live among the idolaters nor be with them (do not sit in their assemblies). The one who lives among them or remains with them is part of them.”

<sup>1</sup>مسند البزار: ٢٨٢/١٥.

<sup>2</sup>سنن الترمذي: ١٦٠٥.

All the above verses and Ahādīth prove one point, viz. to sit in the company of pious people so that one may hear good words from them and learn good qualities from them. The other point remains, viz. studying the books of the pious people of the past so that their excellent life conditions may be learnt because this brings about the same benefit as sitting in their company. This second point is now explained.

﴿ 11 ﴾

Allāh *ta'ālā* says:

وَكَلَّا تَقْصُ عَلَيكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا تُثَبِّتُ بِهِ فُؤَادَكَ

All that We relate to you of the accounts of the Messengers (i.e. of Hadrat Nūh, Hadrat Hūd, Hadrat Sālih, Hadrat Ibrāhīm, Hadrat Lūt, Hadrat Shu'ayb and Hadrat Mūsā) whereby We strengthen your heart.<sup>1</sup>

This is one of the benefits of relating the stories of the pious. That is, the heart is strengthened and consoled in the sense that just as they [pious of the past] remained firm on the truth, so must we. Just as Allāh *ta'ālā* helped them by virtue of their fortitude, He will help us for our firmness. Allāh *ta'ālā* makes reference to this in another verse of the Qur'ān:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ  
الْأَشْهَادُ

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<sup>1</sup> Sūrah Hūd, 11: 120.

We help Our Messengers and the believers in the life of the world and [We will help them] on the day when the witnesses [angels] will stand.<sup>1</sup>

Allāh's help in the Hereafter is obvious in the sense that those who were obedient to Him will be successful while those who disobeyed Him will be failures. As for His help in this world, it could be in the form of success for believers or it could happen that those who were disobedient to Him enjoyed power over His obedient ones; but He will certainly enable the believers to exact revenge. History bears testimony to this.<sup>2</sup>

We are also consoled by these stories by thinking that just as the past peoples will be great in the Hereafter by virtue of remaining firm on Dīn, as stated by Allāh *ta'ālā*:

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ط اِنَّا عَمِلُونَ.  
وَاَنْتَظِرُوا ح اِنَّا مُنْتَظِرُونَ.

Say to those who do not believe: "Continue acting according to your ability, we are also acting. And wait, we are also waiting."<sup>3</sup>

In the same way, we are promised greatness. Allāh *ta'ālā* says in this regard:

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ

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<sup>1</sup> Sūrah al-Mu'min, 40: 51.

<sup>2</sup> Tafsīr Ibn Kathīr.

<sup>3</sup> Sūrah Hūd, 11: 121-122.

Those who are pious shall be above the unbelievers on the day of Resurrection.<sup>1</sup>

﴿12﴾

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ مَنْ كَانَ مُسْتَنَّاً فَلَيْسَتْ  
بِمَنْ قَدْ مَاتَ فَإِنَّ الْحَيَّ لَا يُؤْمَنُ عَلَيْهِ الْفِتْنَةُ، أَوْلَيْكَ  
أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانُوا أَفْضَلَ هَذِهِ  
الْأُمَّةِ، أَكْبَرَهَا قُلُوبًا وَأَعَمَّقَهَا عِلْمًا، وَأَقْلَهَا تَكَلُّفًا، اخْتَارَهُمُ  
اللَّهُ لِصُحْبَةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِلْإِقَامَةِ دِينِهِ،  
فَاغْرِفُوا لَهُمْ فَضْلَهُمْ وَاتَّبِعُوهُمْ عَلَى أَثَرِهِمْ، وَتَمَسَّكُوا بِمَا  
اسْتَطَعْتُمْ مِنْ أَخْلَاقِهِمْ وَسِيرِهِمْ فَإِنَّهُمْ كَانُوا عَلَى الْهُدَى  
الْمُسْتَقِيمِ.

Hadrat 'Abdullāh ibn Mas'ūd radiyallāhu 'anhu said: The one who wants to adopt a certain way (permanently) must adopt the way of those who have passed on because there is still the possibility of a living person slipping up (a living person's way can be adopted as long as he remains on the path). Those whose path can be permanently adopted are the Ṣaḥābah of Rasūlullāh sallallāhu 'alayhi wa sallam. (The end of this Hadīth states): As far as possible, make

<sup>1</sup> Sūrah al-Baqarah, 2: 212.

<sup>2</sup> تخریج مشکاة المصابیح: ۱۹۱.

their [Sahābah’s] character and habits the standard.

Adopting the characteristics and ways of the Sahābah radiyallāhu ‘anhum will only be possible if we know what they are. It thus becomes essential to read books which contain their biographies.

﴿13﴾

The Qur’ān contains many stories of the Prophets ‘*alayhimus salām*, ‘*ulamā*’ and *aulyā*’ so that we may emulate them. This is gauged from the verse:

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدُّهُمْ اِقْتَدِهٖ

These were the people whom Allāh guided,  
so tread their path.<sup>1</sup>

In the same way, the Ahādīth contain many stories of these personalities. Most Hadīth collections dedicate a chapter titled: The Book of Stories. This too proves the benefit of such stories and the need to be engrossed with them. This is why the pious personalities have always paid particular attention to compiling books containing stories of this nature.

I now provide a list of books which should be read or listened to. It will be much better if you can find an ‘*alim* to read them to you.

1. Tārīkh Habīb-e-Ilāh.
2. Nashr at-Tīb.
3. Maghāzī ar-Rasūl.

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<sup>1</sup> Sūrah al-An‘ām, 6: 90.



4. Qis̱as al-Ambiyā'.
5. Majmū'ah Futūh ash-Shām wa al-Miṣr wa al-'Ajam.
6. Futūh al-'Irāq.
7. Futuhāt Phansā.
8. Firdaus Āsiyah.
9. Hikāyāt as-Sālihīn.
10. Tadhkirah al-Auliya'.
11. Anwār al-Muḥsinīn.
12. Nuzhah al-Basātīn.
13. Imdād al-Mushtāq.
14. Neyk Bibiyā.

Note: Some of the themes in book numbers 11, 12, 13, and the section titled “Malfūzāt” in book number 14 may not be understood by ordinary people. They must not read them.

Ashraf 'Alī Thānwī.

## THE CHARACTER OF RASŪLULLĀH ﷺ

It is essential to embed in our hearts the character and habits of Rasūlullāh *sallallāhu 'alayhi wa sallam* so that love for him increases and we are encouraged to adopt those habits.

A few Qur'ānic verses and Ahādīth are presented in this regard.

﴿1﴾

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

You have been created on a sublime standard of character.<sup>1</sup>

﴿2﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ  
حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ.

There has come to you a Messenger from amongst you. It weighs heavily on him that which harasses you. [He is] anxious over your wellbeing. [He is] extremely compassionate and merciful to the believers.<sup>2</sup>

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<sup>1</sup> Sūrah al-Qalam, 68: 4.

<sup>2</sup> Sūrah at-Taubah, 9: 128.

﴿3﴾

إِنَّ دُلكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ.

Surely this would cause harm to the Prophet and he might feel shy of [asking] you [to leave]. Allāh is not shy of saying the truth.<sup>1</sup>

Just look at the noble-mindedness of Rasūlullāh sallallāhu 'alayhi wa sallam that he even feels shy to say to his own servants: “You may now leave and occupy yourselves in your own works.” And this too was with regard to his own private matters, not with regard to conveying the injunctions of Allāh *ta'ālā*.

### **Ahādīth**

﴿1﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدِمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ، وَمَا قَالَ لِي لَشَيْءٍ صَنَعْتُهُ: لَمْ صَنَعْتُهُ، وَلَا لَشَيْءٍ تَرَكْتُهُ: لَمْ تَرَكْتُهُ...؟

Hadrat Anas radiyallāhu 'anhu narrates: I served Rasūlullāh sallallāhu 'alayhi wa

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<sup>1</sup> Sūrah al-Ahzāb, 33: 53.

<sup>2</sup> صحيح البخاري: ٦٩١١. صحيح مسلم: ٢٣٠٩.

*sallam* for ten years. He never said “Oeff”<sup>1</sup> to me. If I did something, he never asked me: ‘Why did you do that?’ If I did not do something, he never asked me: ‘Why did you not do that?’”

It is no ordinary matter not to say a single word of reproach to an attendant who served for ten years. Do you think he did not do even a single thing which was against Rasūlullāh’s fine temperament?!

﴿2﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا، فَأَرْسَلَنِي يَوْمًا لِلْحَاجَةِ فَقُلْتُ وَاللَّهِ لَا أَذْهَبُ وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَخَرَجْتُ حَتَّى أَمَرَ عَلَى صَيَّانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ قَبِضَ بِقَفَّايَ مِنْ وَرَائِي، قَالَ فَتَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ، فَقَالَ يَا أَنَسُ، أَذْهَبْتَ حَيْثُ أَمَرْتُكَ، قُلْتُ نَعَمْ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ.

Hadrat Anas *radiyallāhu ‘anhu* narrates: Rasūlullāh *sallallāhu ‘alayhi wa sallam* was the most pleasant in character. He sent me

<sup>1</sup> An interjection expressing anger or displeasure.

<sup>2</sup> صحيح مسلم: ٢٣١٠.

on an errand one day. I said: “I am not going” while I had it in my heart that I will go wherever he orders me to go.” (He was a young boy and it is understandable for him to say this). I proceeded and passed by a few boys playing near the market place. Rasūlullāh *sallallāhu ‘alayhi wa sallam* suddenly came and held my neck from the back. When I turned to look at him he smiled and said: “Are you going where I had asked you to go?” I replied: “Yes, O Rasūlullāh, I am going.”

﴿3﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ عَلِيْظُ الْحَاشِيَةِ، فَأَدْرَكُهُ أَعْرَابِيٌّ فَجَبَدَهُ بِرِدَائِهِ جَبْدَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَثَرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَبْدَتِهِ، ثُمَّ قَالَ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَمَتَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ<sup>1</sup>.

Hadrat Anas *radiyallāhu ‘anhū* narrates: “I was walking with Rasūlullāh *sallallāhu ‘alayhi wa sallam* while he was wearing a

<sup>1</sup> صحيح البخاري: ٥٨٠٩. صحيح مسلم: ١٠٥٧.

Najrānī sheet which had thick edges. A Bedouin met him and tugged his sheet with full force. When I looked at the shoulder of Rasūlullāh *sallallāhu ‘alayhi wa sallam* I saw a mark on it because of the force with which the Bedouin had tugged it. The man then said: ‘O Muḥammad! Issue an order for some of the wealth of Allāh which you have to be given to me.’ Rasūlullāh *sallallāhu ‘alayhi wa sallam* turned towards him, smiled, and then ordered that something be given to him.”

﴿4﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ مَا سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ لَا.

Hadrat Jābir radiyallāhu ‘anhu narrates: “Whenever Rasūlullāh *sallallāhu ‘alayhi wa sallam* was asked for something, he never refused.”

If he had it, he would give it. If he did not, he would apologize and promise to give it at some other time.

﴿5﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ مَا سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فِي الْإِسْلَامِ إِلَّا أَعْطَاهُ. جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى

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<sup>1</sup> صحيح البخاري: ٦٠٣٤. صحيح مسلم: ٢٣١١.

اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْمَا بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ. فَأَتَى قَوْمَهُ فَقَالَ أَيُّ قَوْمٍ، أَسْلِمُوا فَوَاللَّهِ إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.<sup>1</sup>

Hadrat Anas radiyallāhu ‘anhu narrates: “Rasūlullāh sallallāhu ‘alayhi wa sallam was never asked anything in the name of Islam without giving it. A man came to him and asked him for goats (which belonged to Rasūlullāh sallallāhu ‘alayhi wa sallam) and were grazing between two mountains. Rasūlullāh sallallāhu ‘alayhi wa sallam gave the entire heard of goats to him. The man returned to his people and said: ‘O my people! Embrace Islam, for Muḥammad sallallāhu ‘alayhi wa sallam gives like a person who has no fear whatsoever of poverty.”

﴿6﴾

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ النَّاسُ مَقْفَلَةً مِنْ حُنَيْنٍ عَلِقَتِ الْأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمَرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعْطُونِي رِدَائِي، لَوْ

<sup>1</sup> صحيح مسلم: ٢٣١٢.

كَانَ لِي عَدَدُ هَذِهِ الْعِصَاهِ نَعَمْ لَقَسَمْتُهِ بَيْنَكُمْ ثُمَّ لَا  
تَجِدُونِي بَخِيلًا وَلَا كَذُوبًا وَلَا جَبَانًا.<sup>1</sup>

Hadrat Jubayr ibn Muṭ'im radiyallāhu 'anhu narrates that he was with Rasūlullāh sallallāhu 'alayhi wa sallam when he was returning from Hunayn. Bedouins assembled around him and began asking him. They eventually forced him against an acacia tree and snatched his sheet from him. Rasūlullāh sallallāhu 'alayhi wa sallam stood up and said: “Give me my sheet. If I had camels equal to the number of these trees, I would have given them to you. You would have neither found me to be miserly, a liar nor cowardly.”

﴿7﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ إِذَا صَلَّى الْعَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِأَنْيَتِهِمْ فِيهَا  
الْمَاءُ، فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا، فَرَبَّمَا جَاوَوْهُ فِي  
الْعَدَاةِ الْبَارِدَةِ فَيَغْمَسُ يَدَهُ فِيهَا.<sup>2</sup>

Hadrat Anas radiyallāhu 'anhu narrates that when Rasūlullāh sallallāhu 'alayhi wa

<sup>1</sup> صحيح البخاري: ٢٨٢١.

<sup>2</sup> صحيح مسلم: ٢٣٢٤.



*sallam* used to complete the fajr salāh, the slaves of the people of Madīnah used to come with utensils of water. He would place his blessed hand in whichever utensil was presented to him (for the sake of blessings). Sometimes it used to be on a cold winter's morning but he would still place his blessed hand in the water.

﴿8﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا لَعَانًا وَلَا سَبَابًا، كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ مَا لَهُ تَرَبَّ جَبِينُهُ<sup>1</sup>.

Hadrat Anas *radiyallāhu ‘anhu* narrates: Rasūlullāh *sallallāhu ‘alayhi wa sallam* was neither obscene, one to curse nor vulgar. If he had to reprimand, he would say: “What is it with such and such person? May his forehead be soiled.”

There is no real discomfort in this especially if it is soiled by going into prostration. In such a case it is actually a prayer for the person to become a regular performer of salāh. Furthermore, salāh has the quality of preventing a person from evil; so this is really a prayer for the person's reformation.

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<sup>1</sup> صحيح البخاري: ٦٠٤٦.

﴿9﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ<sup>1</sup>.

Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was more bashful than a virgin girl in her private chamber. If he observed anything which he disapproved of, (he would not express it verbally due to his bashfulness), rather, we would see the effect of his disapproval on his face.

﴿10﴾

عَنِ الْأَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ كَانَ فِي مِهْنَةِ أَهْلِهِ<sup>2</sup>.

Hadrat Aswad *radiyallāhu ʿanhu* narrates: I asked Hadrat ʿĀʾishah *radiyallāhu ʿanhā*: “What did Rasūlullāh *sallallāhu ʿalayhi wa sallam* do when he was in his house?” She replied: “He used to assist his house-folk in the domestic chores.” (Examples of this are related in the next Hadīth)

<sup>1</sup> صحيح البخاري: ٦١٠٢.

<sup>2</sup> صحيح البخاري: ٦٠٣٩.

﴿11﴾

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْصِفُ نَعْلَهُ، وَيَخْطُ تَوْبَهُ، وَيَعْمَلُ فِي بَيْتِهِ كَمَا يَعْمَلُ أَحَدُكُمْ فِي بَيْتِهِ. وَقَالَتْ كَانَ بَشَرًا مِنَ الْبَشَرِ، يُفْلِي تَوْبَهُ وَيَحْلِبُ شَاتَهُ وَيَخْدُمُ نَفْسَهُ.<sup>1</sup>

Hadrat 'Ā'ishah *radiyallāhu 'anhā* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* used to mend his own shoes and stitch his own garments. He used to carry out domestic tasks just like any ordinary person from among you carries out these tasks in his house. She adds: Rasūlullāh *sallallāhu 'alayhi wa sallam* was a human like everyone else (he neither lived like a lord in the house nor did he assume a distinguished position for himself). He used to remove lice from his clothes (which came from someone else because Rasūlullāh *sallallāhu 'alayhi wa sallam* was pure from this) and milk his goats. (These are examples of carrying out domestic chores which are normally left to the women to do). He also used to carry out his personal tasks.

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<sup>1</sup>أحمد: ٢٥٣٤١. أبو يعلى: ٤٨٧٦.

<sup>2</sup>صحيح ابن حبان: ٥٦٧٥.

## ﴿12﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهِ وَلَا امْرَأَةً وَلَا خَادِمًا إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمُ مِنْ صَاحِبِهِ إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ حَرَامِ اللَّهِ فَيَنْتَقِمُ لِلَّهِ.<sup>1</sup>

Hadrat 'Ā'ishah *radiyallāhu 'anhā* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* did not strike anyone or anything himself – neither any woman nor any servant. Yes, waging jihād in Allāh's cause is another matter. (Striking anyone in this context refers to striking them out of anger). Rasūlullāh *sallallāhu 'alayhi wa sallam* never exacted revenge from anyone who caused him harm. However, if anyone committed any of the prohibitions of Allāh *ta'ālā* then Rasūlullāh *sallallāhu 'alayhi wa sallam* would certainly exact revenge for Allāh's sake.

## ﴿13﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ خَدِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا ابْنُ ثَمَانَ سِنِينَ. خَدِمْتُهُ عَشَرَ سِنِينَ فَمَا لَامَنِي

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<sup>1</sup> صحيح مسلم: ٢٣٤٨.

عَلَى شَيْءٍ قَطُّ أُتِيَ فِيهِ عَلَى يَدَيَّ فَإِنْ لَأَمَنِي لَأَتِمُّ مِنْ أَهْلِهِ  
قَالَ دَعُوهُ فَإِنَّهُ لَوْ فُضِيَ شَيْءٌ كَانَ<sup>١</sup>.

Hadrat Anas *radiyallāhu ‘anhu* narrates: I was eight years old when I came into the service of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and remained in his service for the next ten years. He never reprimanded me if I caused any damage with my hands. If any of the house-folk reprimanded me, he would say: “Let him be. Had something else been decreed it would have taken place.”

﴿14﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَنَّهُ كَانَ يَعُودُ الْمَرِيضَ وَيَتَّبِعُ الْجَنَازَةَ...<sup>٢</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to visit the sick and attend funerals...

﴿15﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ كَانَ إِذَا صَافَحَ الرَّجُلَ لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتَّى

<sup>1</sup> ابن حجر العسقلاني: تخریج مشکاة المصابیح: ٢٤٨/٥. وأحمد بنحوه: ١٣٤٤٢.

<sup>2</sup> أخرجه الترمذي (١٠١٧) وابن ماجه (٤١٧٨) باختلاف يسير.

يَكُونُ هُوَ الَّذِي يَنْزِعُ يَدَهُ، وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ  
حَتَّى يَكُونَهُ هُوَ الَّذِي يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ، وَلَمْ يُرَ  
مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيِ جَلِيسٍ لَهُ.<sup>1</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that when Rasūlullāh *sallallāhu ‘alayhi wa sallam* shook hands with anyone, he would not withdraw his hand until the other person withdrew his hand, and he would not turn his face away until the other person did. Rasūlullāh *sallallāhu ‘alayhi wa sallam* was never seen sitting with his thighs ahead of the one sitting next to him. (Instead, he would sit in line with the rest of the people. Another meaning could be that he was never seen stretching his legs towards anyone who was seated near him).

﴿16 & 17﴾

عَنِ الْحُسَيْنِ فَسَأَلْتُ أَبِي عَنْ دُخُولِ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، فَقَالَ كَانَ إِذَا أَوَى إِلَى مَنْزِلِهِ جَزَأَهُ دُخُولَهُ ثَلَاثَةَ  
أَجْزَاءٍ جُزْءًا لِلَّهِ عَزَّ وَجَلَّ، وَجُزْءًا لِأَهْلِهِ، وَجُزْءًا لِنَفْسِهِ، ثُمَّ  
جَزَأَهُ جُزْءَهُ بَيْنَهُ وَبَيْنَ النَّاسِ فَيَرُدُّ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ  
وَلَا يَدْخِرُ عَنْهُمْ شَيْئًا، وَكَانَ مِنْ سِيرَتِهِ فِي جُزْءِ الْأُمَّةِ إِثَارُ

<sup>1</sup> الترمذي (٢٤٩٠)، ابن ماجه (٣٧١٦).

أَهْلِ الْفَضْلِ بِإِذْنِهِ وَقَسَّمَهُ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ.  
فَمِنْهُمْ ذُو الْحَاجَةِ وَمِنْهُمْ ذُو الْحَاجَتَيْنِ، وَمِنْهُمْ ذُو الْحَوَائِجِ.  
فَيَتَشَاغَلُ بِهِمْ وَيُشْغِلُهُمْ فِيمَا يَصْلَحُهُمْ وَالْأُمَّةَ مِنْ  
مَسْئَلَتِهِمْ عَنْهُ وَإِخْبَارِهِمْ بِالَّذِي يَنْبَغِي لَهُمْ. وَيَقُولُ لِيُبَلِّغَ  
الشَّاهِدُ مِنْكُمْ الْعَائِبَ. وَأَبْلِغُونِي حَاجَةً مَنْ لَا يَسْتَطِيعُ  
إِبْلَاغَهَا. تَبَّتْ اللَّهُ قَدَمَيْهِ يَوْمَ الْقِيَامَةِ. وَلَا يُذَكَّرُ عِنْدَهُ إِلَّا  
ذَلِكَ وَلَا يَقْبَلُ مِنْ أَحَدٍ غَيْرَهُ. يَدْخُلُونَ رَوَادًا وَلَا يَفْتَرِقُونَ  
إِلَّا عَنْ ذَوَاقٍ. وَيَخْرُجُونَ أَدَلَّةً يَغْنِي عَلَى الْحَيْرِ¹.

The *Shamā'il-e-Tirmidhī* contains two lengthy *Ahādīth* under: The Chapter on Humility and Good Character. A few sentences from them are quoted here.

Hadrat Husayn radiyallāhu 'anhu narrates from his father Hadrat 'Alī radiyallāhu 'anhu that when Rasūlullāh sallallāhu 'alayhi wa sallam used to go to his house, he would divide his time into three parts. One part was for Allāh's worship, the second for his family (for the fulfilment of their rights) and the third part for himself. He would subdivide the third part between himself and his close Companions who would then convey the blessings of what they learnt to the general public. (In other words, this part was dedicated to his

¹ البيهقي: دلائل النبوة: ٢٨٦/١. ابن حبان: الثقات: ١٤٥/٢.

special and close Companions. They were permitted to come to him, benefit from him and convey what they learnt to the general public). When doing this, it was his practice to give preference to people of excellence (i.e. people of knowledge and practice) over others. He used to divide this time by allotting to each one according to his religious virtue. This is because a person might have one need, another may have two while a third may have several needs. Thus, he used to occupy himself with them accordingly. He would also occupy these people in doing things which would be of benefit to them and to the ummat. For example, by asking rulings and informing him of prevailing conditions.

They would come as seekers to him. In addition to academic benefits, they used to eat something and then leave as guides to Dīn. (This was the nature of his special assembly).

عَنِ الْحُسَيْنِ سَأَلْتُ أَبِي عَنْ سِيَرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِي جُلُوسَائِهِ فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ دَائِمَ الْبُشْرِ، سَهْلَ الْخُلُقِ، لَيِّنَ الْجَانِبِ، لَيْسَ بِقَظٍّ،  
وَلَا غَلِيظٍ، وَلَا صَخَابٍ، وَلَا فَحَاشٍ، وَلَا عِيَابٍ، وَلَا  
مُشَاجٍ، يَتَعَافَلُ عَمَّا لَا يَشْتَعِيهِ، وَلَا يُؤَيِّسُ مِنْهُ وَلَا يُحِبُّ  
فِيهِ، قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلَاثٍ، الْمُرَاءِ وَالْإِكْبَارِ وَمَا لَا  
يَعْنِيهِ. وَتَرَكَ النَّاسَ مِنْ ثَلَاثٍ، كَانَ لَا يَذُمُّ أَحَدًا وَلَا يَعِيبُهُ



وَلَا يَطْلُبُ عَوْرَتَهُ، وَلَا يَتَكَلَّمُ إِلَّا فِيمَا رَجَا نَوَابَهُ، وَإِذَا تَكَلَّمَ أَطْرَقَ جُلْسَاؤُهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَإِذَا سَكَتَ تَكَلَّمُوا، لَا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ، وَمَنْ تَكَلَّمَ عِنْدَهُ أَنْصَتُوا لَهُ حَتَّى يَفْرَغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثٌ أَوَّلِهِمْ، يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ، وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي مَنْطِقِهِ وَمَسْئَلَتِهِ حَتَّى إِنْ كَانَ أَصْحَابُهُ يَسْتَجْلِبُونَهُمْ، وَيَقُولُ إِذَا رَأَيْتُمْ طَالِبَ حَاجَةٍ يَطْلُبُهَا فَارْفُدُوهُ، وَلَا يَقْبَلُ الثَّنَاءَ إِلَّا مِنْ مُكَافٍ، وَلَا يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَجُوزَ فَيَقْطَعُهُ بِنَهْيٍ أَوْ قِيَامٍ.

I then asked my father about the nature of Rasūlullāh's conduct when sitting with his companions. (He gave a detailed description of it. This is quoted from another Hadīth also related by him). Hadrat 'Alī radiyallāhu 'anhu says that Rasūlullāh sallallāhu 'alayhi wa sallam was always smiling, lenient and soft-natured. He was neither stern nor hard-hearted. He would not speak in a loud and uncouth manner and he was not vulgar in his speech. He was not in the habit of finding faults. He would feign disregard for something which he did not like. People would not argue in his presence. When anyone spoke to him, they would remain silent until the person finished speaking. He used to tolerate the impolite and crude ways of speaking and posing questions of the Bedouins to the

extent that his Companions used to like it when the Bedouins came to him.<sup>1</sup> He would not interrupt any person's speech unless the person transgressed the limits, at which time he would cut him off either by stopping him or getting up from their and leaving. (This was the nature of Rasūlullāh's general assembly).<sup>2</sup>

This was Rasūlullāh's treatment of those who were attached and aligned to him. His treatment of his opponents is now described.

﴿18﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ، قَالَ إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً.<sup>3</sup>

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that someone said to Rasūlullāh *sallallāhu 'alayhi wa sallam*: "O Rasūlullāh! Curse the polytheists." He replied: "I have not been sent to curse, I have been sent as a mercy."

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<sup>1</sup> This is because they had no formalities and would ask about things which the Companions were hesitant or shy to ask about.

<sup>2</sup> This is not a full translation of the Hadīth quoted. The translation is based on the original Urdu text of Hadrat Thānwī *rahimahullāh*. (translator)

<sup>3</sup> صحيح مسلم: ٢٥٩٩.

This is why Rasūlullāh's habit was to pray for goodness for even his enemies. To occasionally beseech Allāh *ta'ālā* to save him from their mischief is another matter.

﴿19﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، هَلْ أَتَى  
عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ، فَقَالَ لَقَدْ لَقِيتُ مِنْ  
قَوْمِكَ وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُ  
نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ كَلَالٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ  
فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ  
الشَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمَتْنِي  
فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِئِيلُ، فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ  
قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكُ الْجِبَالِ  
لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ  
ثُمَّ قَالَ يَا مُحَمَّدُ، إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ، وَأَنَا مَلَكُ  
الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ إِنْ شِئْتَ أَنْ  
أُطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ  
وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا<sup>1</sup>.

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* relates a lengthy incident about Rasūlullāh’s journey to Tā’if. He was so hurt by the taunts and insults of the unbelievers that he said later on that it was worse than what he suffered in the Battle of Uhud. At the time, Jibra’īl *‘alayhis salām* brought the angel who was in charge of the mountains to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He offered salām to him and said: “O Muḥammad! I am the angel who is deputed over the mountains. Allāh *ta’ālā* sent me so that you can instruct me to cause these two mountains to crush on these people [of Tā’if].” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “No. Rather, I hope that Allāh *ta’ālā* will create from their progeny people who will worship none but Allāh and will ascribe no partners to Him.”

If it was not the occasion to take physical revenge, Rasūlullāh *sallallāhu ‘alayhi wa sallam* could have easily made a verbal statement against them, especially when bearing in mind that he was assured that a mere order from him will cause the entire populace to be smashed into smithereens. Despite this, Rasūlullāh *sallallāhu ‘alayhi wa sallam* resorted to kindness. This was his treatment to those who were his sworn

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<sup>1</sup> صحيح البخاري: ٣٢٣١.

enemies. He had other enemies who were his subjects – over whom he had control and authority. Now observe his treatment to them as related in the next Hadīth.

﴿20﴾

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ يَهُودِيًّا كَانَ يُقَالُ لَهُ فُلَانٌ حِزْرٌ  
كَانَ لَهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَنَانِيرٌ، فَتَقَاضَى  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: يَا يَهُودِيٌّ مَا عِنْدِي  
مَا أُعْطَيْتُكَ، قَالَ فَإِنِّي لَا أَفَارِقُكَ يَا مُحَمَّدٌ حَتَّى تُعْطِيَنِي،  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَجْلَسُ مَعَكَ،  
فَجَلَسَ مَعَهُ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهَرَ  
وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ وَالْعَدَاةَ، وَكَانَ أَصْحَابُ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَدِّدُونَهُ وَيَتَوَعَّدُونَهُ،  
فَفَطِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الَّذِي يَصْنَعُونَ  
بِهِ، فَقَالُوا يَا رَسُولَ اللَّهِ يَهُودِيٌّ يَحْبِسُكَ، فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنَعَنِي رَبِّي أَنْ أَظْلِمَ مُعَاهِدًا وَغَيْرَهُ،  
فَلَمَّا تَوَجَّلَ النَّهَارُ قَالَ الْيَهُودِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَشَطَرَ مَالِي فِي سَبِيلِ اللَّهِ. أَمَا وَاللَّهِ  
مَا فَعَلْتُ بِكَ الَّذِي فَعَلْتُ بِكَ إِلَّا لِأَنْظُرَ إِلَى نَعْتِكَ فِي  
التَّوْرَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مَوْلَدُهُ بِمَكَّةَ وَمُهَاجِرُهُ بِطَيْبَةَ  
وَمُلْكُهُ بِالشَّامِ، لَيْسَ بِفِظٍّ وَلَا غَلِيظٍ وَلَا سَخَابٍ فِي

الْأَسْوَاقِ وَلَا مُتَزَيِّ بِالْفُحْشِ وَلَا قَوْلِ الْخُتَا، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ.

Hadrat 'Alī *radiyallāhu 'anhu* relates a lengthy incident about a Jew who was living as a subject of the Muslims in Madīnah. Rasūlullāh *sallallāhu 'alayhi wa sallam* owed him some money and this person became so insensitive towards him that he refused him to leave the masjid and go home from *zuhr* until the next morning. When some people threatened this Jew, Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Allāh *ta'ālā* has prohibited me from wronging those with whom we have a covenant and also those with whom we do not have a covenant."

It is said that when the sun rose considerably, the Jew said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

I testify that there is none worthy of worship except Allāh and I testify that you are the Messenger of Allāh.

The man added: "I did all this to you because I read in the Taurāh that Muḥammad is the son of 'Abdullāh, he will be born in Makkah, he will emigrate to Madīnah and his rule will extend to Syria

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<sup>1</sup>الألباني: تخريج مشكاة المصابيح: ٥٧٧٠.

(this was realized later on). [I also read that] you are kind-hearted, not ill-tempered, you do not engage in any clamour and noise in the bazaars, you neither commit acts of immorality nor is immodesty in your temperament. I did all this to test you (and see if these qualities are found in you. I have tested you and found these qualities in you). This is why I testify that there is none worthy of worship except Allāh and I testify that you are the Messenger of Allāh.

Advice: If you study just a few of the above Ahādīth daily, you will see how quickly you will reform and become good.

## FULFILLING THE RIGHTS OF MUSLIMS

Qur'ānic Verses

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ.

The believers are brothers (to each other).<sup>1</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا  
خَيْرًا مِّنْهُمْ، وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا  
مِّنْهُنَّ، وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ. بِئْسَ  
الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ، وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ  
الظَّالِمُونَ.

O believers! Let not any people ridicule another people. It may well be that they are better than them. Neither should women ridicule other women. It may well be that they are better than them. Neither find faults with each other nor insult each other with nicknames. Vile is the name of sin after imān. Whoever does not repent – it is they who are the wrongdoers.<sup>2</sup>

يَا أَيُّهَا الَّذِينَ اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ  
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا.

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<sup>1</sup> Sūrah al-Hujurāt, 49: 10.

<sup>2</sup> Sūrah al-Hujurāt, 49: 11.



O believers! Abstain from much suspicion.  
Surely some suspicions amount to sin.  
Neither spy on one another nor backbite  
one another.<sup>1</sup>

**Ahādīth**

﴿1﴾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ<sup>١</sup>

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: It is a flagrant sin to verbally abuse a Muslim and to kill him (without justification) is (close to) unbelief.

﴿2﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ<sup>٢</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: When a person says that people have been destroyed (when he says this after looking at the faults of people and

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<sup>1</sup> Sūrah al-Hujurāt, 49: 12.

<sup>2</sup> صحيح البخاري: ٦٠٤٤. مسلم: ٦٤.

<sup>3</sup> صحيح مسلم: ٢٦٢٣.

considers himself to be free of fault), then he is the one who is most destroyed (because he is scorning Muslims).

﴿3﴾

عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ<sup>١</sup>.

Hadrat Hudhayfah radiyallāhu ‘anhu narrates that he heard Rasūlullāh sallallāhu ‘alayhi wa sallam saying: A carrier of tales (who is not punished by law) will not enter Paradise.

﴿4﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجِدُونَ شَرَّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هُوَ لَا بِوَجْهِ وَيَأْتِي هُوَ لَا بِوَجْهِ<sup>٢</sup>.

Hadrat Abū Hurayrah radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: The person in the worst condition on the day of Resurrection shall be the one who is two-faced. That is, he plays to the tune of one person when in his

<sup>1</sup> صحيح البخاري: ٦٠٥٦.

<sup>2</sup> صحيح البخاري: ٣٤٩٣، ٣٤٩٤. صحيح مسلم: ٢٥٢٦.

company, and to the tune of another when in the latter's company.

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْغَيْبَةُ، قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ، قِيلَ أَرَأَيْتَ إِنْ كَانَ فِيهِ مَا أَقُولُ؟ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* asked: “Do you know what is backbiting?” The Companions replied: “Allāh *ta’ālā* and His Messenger *sallallāhu ‘alayhi wa sallam* know best.” He said: “Speaking about your brother about something which he dislikes.” He was asked: “What if what I am talking about my brother is really found in him?” He replied: “If what you say about him is really found in him, you have certainly engaged in backbiting about him. But if what you say is not found in him, you have certainly slandered him.”

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<sup>1</sup> صحيح مسلم: ٢٥٨٩.

﴿6﴾

عَنْ سُفْيَانَ بْنِ أُسَيْدٍ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَبُرَتْ خِيَانَةٌ أَنْ  
تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ لَهُ بِهِ كَاذِبٌ.<sup>1</sup>

Hadrat Sufyān ibn Usayd al-Hadramī *radiyallāhu ‘anhu* narrates: I heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “It is extremely treacherous of you to say something to your (Muslim) brother which he believes to be true while you are lying to him.

﴿7﴾

عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ.<sup>2</sup>

Hadrat Mu‘ādh *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If a person taunts his (Muslim) brother over a certain sin, he will not die until he himself commits the same sin.”

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<sup>1</sup> سنن أبي داود: ٤٩٧١.

<sup>2</sup> سنن الترمذي: ٢٥٠٥.

This is the consequence of taunting. Yes, the above consequence will not apply if the sinner is advised and admonished in an affectionate manner.

﴿8﴾

عَنْ وَائِلَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ<sup>١</sup>.

Hadrat Wāthilah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Do not express joy over the plight of your (Muslim) brother (i.e. over worldly or Dīnī harm). It may well be that Allāh *ta‘ālā* will show mercy to him and cause you to fall in that plight.”

﴿9﴾

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ وَأَسْمَاءِ بِنْتِ يَزِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شَرَّارُ عِبَادِ اللَّهِ الْمَشَاءُونَ بِالنِّمِئَةِ الْمَفْرِقُونَ بَيْنَ الْأَحَبَّةِ...<sup>٢</sup>

Hadrat ‘Abd ar-Rahmān ibn Ghanam *radiyallāhu ‘anhu* and Hadrat Asmā’ bint Yazīd *radiyallāhu ‘anhā* narrate that

<sup>1</sup> سنن الترمذي: ٢٥٠٦.

<sup>2</sup> الترغيب والترهيب: ٦١٤.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “The worst people are those who carry tales and cause separation between friends.”

﴿10﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُمَارِ أَخَاكَ وَلَا تُمَارِضْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ¹.

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Do not dispute with your (Muslim) brother unnecessarily nor joke with him in a manner which would offend him. And do not make a promise to him which you cannot fulfil.”

If a person has a valid reason for not being able to fulfil his promise, he will be excused.

Hadrat Zayd ibn Arqam *radiyallāhu ‘anhu* narrates a Hadith in this regard:

عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نَيْتِهِ أَنْ يَفِي لَهُ فَلَمْ يَفِ وَلَمْ يَجِئْ لِلْمِيعَادِ فَلَا إِثْمَ عَلَيْهِ¹.

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<sup>1</sup> سنن الترمذي: ١٩٩٥.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “If a person makes a promise and had the intention of keeping to his word but was unable to uphold it, had promised to come to him at a certain time but could not make it at the appointed time, then there is no sin on him.”

﴿ 11 ﴾

عَنْ عَيَاضِ الْمُجَاشِعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا  
يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ.

‘Iyād Mujāsha’ī *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Allāh *ta‘ālā* sent revelation to me that everyone should inculcate humility to the extent that no one commits a wrong against another, and no one vexes pride over another.”

This is because oppression stems from pride.

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<sup>1</sup>أبو داؤد: ٤٩٩٥.

<sup>2</sup>أبو داؤد: ٤٨٩٥.

﴿12﴾

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.<sup>1</sup>

Hadrat Jarīr ibn ‘Abdillāh radiyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: “Allāh *ta’ālā* does not show mercy to the one who does not have mercy for people.”

﴿13﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.<sup>2</sup>

Hadrat Abū Hurayrah radiyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: “The one who strives in fulfilling the tasks of widows and the poor is like a person striving in *jihād* in Allāh’s cause.”

As regards the rewards which he will receive.

<sup>1</sup> البخاري: ٧٣٧٦. مسلم: ٢٣١٩.

<sup>2</sup> البخاري: ٥٣٥٣. مسلم: ٢٩٨٢.



﴿14﴾

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى  
وَفَرَجَ بَيْنَهُمَا شَيْئًا<sup>1</sup>.

Sahl ibn Sa'd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "I and the person who takes care of an orphan will be in Paradise like this." He then indicated with his index and middle fingers and left a slight gap between them.

The reason for leaving a slight gap is to show that there has to be a difference in rank between a Prophet and a non-Prophet. Nonetheless, it is no small feat to be with Rasūlullāh *sallallāhu 'alayhi wa sallam* in Paradise.

﴿15﴾

عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِّهِمْ  
وَتَعَاطِفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوٌ تَدَاعَى لَهُ سَائِرُ  
الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى<sup>2</sup>.

<sup>1</sup>صحيح البخاري: ٦٠٠٥.

<sup>2</sup>البخاري: ٦٠١١.

Hadrat Nu'mān ibn Bashīr *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “The similitude of the believers in their love for each other, their mercy for each other and their affection towards each other is like that of a body. When one part of the body experiences pain, the entire body responds with restlessness and fever.”

﴿16﴾

عَنْ أَبِي مُوسَى كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ  
السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ اشْفَعُوا فَلْتُجَرُّوا، وَيَقْضِي  
اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ.

Hadrat Abū Mūsā *radiyallāhu 'anhu* narrates that when any beggar or person in need used to come to Rasūlullāh *sallallāhu 'alayhi wa sallam* he used to say (to the Sahābah): “Intercede in his favour and you will be rewarded. Allāh *ta'ālā* will then instruct His Messenger to say whatever He wills.”

In other words, I can only say what Allāh *ta'ālā* wills me to say, but you will receive the reward for free.

This instruction to intercede on behalf of another only applies when the one who is being petitioned is not offended by the intercession, as was the case here

wherein Rasūlullāh *ṣallallāhu 'alayhi wa sallam* himself asked them to intercede to him.

﴿17﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا. فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرْهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ تَحْجُزْهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ فَإِنْ ذَلِكَ نَصْرُهُ!

Hadrat Anas *radiyallāhu 'anhu* narrates that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: “Help your brother irrespective of whether he is the wrongdoer or the one who is wronged.” Someone asked: “O Rasūlullāh! I can help him when he is wronged, but how can I help him when he is the one who is committing the wrong?” Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: “Stop him from committing the wrong. That is your help to him.”

﴿18﴾

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ

مُسْلِمٍ كُرْبَةً فَرَجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ،  
وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.<sup>1</sup>

Hadrat Ibn 'Umar radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: “A Muslim is a brother of another Muslim. He neither wrongs him nor hands him over to the enemy. Whoever fulfils the need of a Muslim, Allāh *ta'ālā* will fulfil his need. Whoever removes a difficulty from a Muslim, Allāh *ta'ālā* will remove from him one of the difficulties of the day of Resurrection. Whoever conceals [the fault of] a Muslim, Allāh *ta'ālā* will conceal his fault on the day of Resurrection.”

### ﴿19﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُحْقِرَ أَخَاهُ الْمُسْلِمَ،  
كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ.<sup>2</sup>

Hadrat Abū Hurayrah radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: “It is sufficient as an evil for a person to despise his Muslim brother. (In other words, if a person has this habit

<sup>1</sup> البخاري: ٢٤٤٢، مسلم: ٢٥٨٠، واللفظ له.

<sup>2</sup> مسلم: ٢٥٦٤.

and does not have any other evil in him, he is still not found wanting in evil). Everything of a Muslim is prohibited to other Muslims – his life, his wealth and his honour.”

It is neither permissible to cause pain to his life, loss to his wealth nor attack his honour in any way, e.g. by disclosing his faults, backbiting him, and so on.

﴿20﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ<sup>١</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “I take an oath in the name of the Being in whose control is my life, no person can be a perfect believer unless he loves for his (Muslim) brother what he loves for himself.”

﴿21﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ<sup>١</sup>

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<sup>١</sup> البخاري: ١٣. مسلم: ٤٥.

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “That person will not enter Paradise whose neighbours are not safe from his mischief.”

In other words, they constantly fear harm from him.

﴿22﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِرْ كَبِيرَنَا، وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ؟

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “That person is not of us who does not show mercy to our juniors, abstains from respecting our elders, does not enjoin good, and does not forbid evil.”

It is also a right of a Muslim to teach him about Dīn when the occasion demands it. However, it should be done in an affectionate and cultured manner.

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<sup>1</sup>أحمد: ١٢٥٨٣.

<sup>2</sup>الترمذي: ١٩٢١.

﴿23﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ اغْتِيَبَ عِنْدَهُ أَخُوهُ الْمُسْلِمُ وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ فَنَصَرَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، فَإِنْ لَمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ أَدْرَكَهُ اللَّهُ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ<sup>1</sup>.

Hadrat Anas *radiyallāhu ‘anhū* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “If a Muslim brother is backbitten in the presence of a person and the latter has the ability to defend him and does so, Allāh *ta’ālā* will come to his defence in this world and in the Hereafter. If he does not defend him despite having the power to do so, Allāh *ta’ālā* will take him to task in this world and in the Hereafter.”

﴿24﴾

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَأَى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَى مَوْتُوْدَةً<sup>2</sup>.

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<sup>1</sup> ابن وهب في الجامع: ٤٢٤. ابن أبي الدنيا في ذم الغيبة والنميمة: ١٠٧. الحارث في المسند: ٧٦٣، باختلاف يسير.

<sup>2</sup> أبو داؤد: ٤٨٩١. النسائي: ٧٢٨١. أحمد: ١٧٣٣٢.

Hadrat ‘Uqbah ibn ‘Āmir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A person who sees a fault in another but conceals it (i.e. he does not relate it to others) is like one who saved the life of a girl who was to be buried alive.”

﴿25﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَدَكُمْ مِرْأَةٌ أَخِيهِ، فَإِنْ رَأَى بِهِ أَدَى فَلْيُمِطْ عَنْهُ<sup>١</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Each one of you is a mirror to his fellow Muslim. If he sees any evil in him, he must remove it.”

Just as he would remove a mark which he sees on his face when looking in a mirror. In other words, he only shows it to the one who has the fault and to no one else. In the same way, this person must rectify his fault very subtly without embarrassing him.

﴿26﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ<sup>١</sup>.

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<sup>1</sup> الترمذي: ١٩٢١.



Hadrat ‘A’ishah *radiyallāhu ‘anhā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Treat people according to their ranks.”

In other words, interact with them according to their ranks and positions. All of them cannot be treated equally.

﴿27﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ<sup>1</sup>

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that he heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “That person is not a perfect believer who eats to his fill while his neighbour remains hungry.”

﴿28﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُؤْمِنُ مَأْلُفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلُفُ وَلَا يُؤْلَفُ<sup>2</sup>

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<sup>1</sup>أبو داود: ٤٨٤٢.

<sup>2</sup>السنن الكبرى (١٩٦٨)

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A believer is a repository of kindness and affection. There is no good in the person who is not affectionate to anyone and from whom none can find solace.”

In other words, he remains aloof from everyone and does not have contact with anyone. Abstaining from having ties with a person or reducing ties with him for the sake of Dīn is excluded from this ruling.

﴿29﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَضَى لِأَحَدٍ مِّنْ أُمَّتِي حَاجَةً يُرِيدُ أَنْ يَسُرَّهُ بِهَا فَقَدْ سَرَّنِي، وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ، وَمَنْ سَرَّ اللَّهَ أَذْخَلَهُ اللَّهُ الْجَنَّةَ.<sup>٢</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who fulfils the need of another solely to bring joy to him has in fact brought joy to me. The one who brings joy to me has made Allāh *ta‘ālā* happy. And the one who makes Allāh *ta‘ālā* happy shall be admitted into Paradise.”

<sup>1</sup>السنن الكبرى (٢١٠٩٧)، أحمد (٩١٩٨)

<sup>2</sup>شعب الإيمان (٧٢٤٧)

﴿30﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعَاثَ مَلْهُوًّا كَتَبَ اللَّهُ لَهُ ثَلَاثًا وَسَبْعِينَ مَغْفِرَةً، وَاحِدَةً فِيهَا صَلَاحُ أَمْرِهِ كُلِّهِ، وَثِنْتَانِ وَسَبْعُونَ لَهُ دَرَجَاتٌ يَوْمَ الْقِيَامَةِ<sup>1</sup>.

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When a person assists a person in distress, Allāh *ta‘ālā* shall record 73 points of forgiveness in his favour. Just one point of forgiveness is sufficient to rectify all his works, while the remaining 72 will become his ranks on the day of Resurrection.”

﴿31﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مِمَّشَاكَ وَتَبَوَّاتُ مِنَ الْجَنَّةِ مَنْزِلًا<sup>2</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Whoever visits a sick

<sup>1</sup> شعب الإيمان (٧٢٦٤)

<sup>2</sup> الترمذي (٢٠٠٨)

person or a brother of his solely for the pleasure of Allāh *ta'ālā*, a caller [angel] announces to him saying: 'You have done well. May your walking [to meet him] be blessed and may you receive an abode in Paradise.'”

### ﴿32﴾

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.<sup>1</sup>

Hadrat Abū Ayyūb Ansārī *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “It is not lawful for a person to sever ties with his brother for more than three days in the sense that the two meet while each one turns his face away from the other. The better of the two is the one who initiates the salām.”

### ﴿33﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا

<sup>1</sup> بخاري (٦٠٧٧)، مسلم (٢٥٦٠).

تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا  
تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Save yourself from evil thoughts about others because this is the worst of lies. Do not spy on another – neither in good nor in evil. Do not cheat each other by raising the price of an item while having no intention of purchasing it, do not be envious of each other, do not bear malice towards each other, and do not backbite each other. O servants of Allāh! Live as brothers to each other.” Another narration states: “Do not have doubts about each other.”

﴿34﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ: مَا هُنَّ يَا  
رَسُولَ اللَّهِ؟ قَالَ: إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَاجِبْهُ،  
وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ  
فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.<sup>1</sup>

<sup>1</sup> بخاري (٦٠٦٤+٦٠٦٦)، مسلم (٢٥٦٣)

<sup>2</sup> البخاري: ١٤٤٠، مسلم: ٢١٦٢، واللفظ له.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A Muslim has six rights over another Muslim.” (It was an occasion of mentioning these six. There are other rights as well).

He was asked: “What are they, O Rasūlullāh?” He replied: (1) Offer him salām when you meet him. (2) Accept his invitation when he invites you. (3) Advise him when he seeks your advice. (4) When he sneezes and says *al-hamdu lillāh*, you must say *yarhamukallāh*. (5) Visit him when he falls ill. (6) Attend his funeral when he passes away.

﴿35﴾

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ<sup>1</sup>

Hadrat Abū Bakr *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “That person is cursed who causes harm to a Muslim or cheats him.”

The above are the general rights of Muslims which occur profusely. There are other specific rights for specific occasions. I wrote these in *Huqūq al-Islam*. Try your utmost to fulfil all these rights because a lot of disregard is shown to them. May Allāh *ta’ālā* inspire us. Āmīn.

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<sup>1</sup> الترمذي: ١٩٤١.

## THE RIGHTS OF ONE'S SELF

Our life also belongs to Allāh *ta'ālā*. He gave it to us as a trust. It is therefore our responsibility to protect it according to how He instructed. Its protection entails the following:

1. Safeguarding its health.
2. Safeguarding its strength.
3. Safeguarding its peace. This means that we must not do anything wilfully which would put our life into stress.

A defect in any of the above results in weakness in carrying out Dīnī works. Moreover, a person cannot serve and extend a helping hand to those in need. Sometimes he loses his īmān due to ingratitude and impatience.

A few Qur'ānic verses and Ahādīth are quoted in this regard:

### **Qur'ānic verses**



Allāh *ta'ālā* quotes a statement of Ḥaḍrat Ibrāhīm *'alayhis salām* in which he enumerates the favours of Allāh *ta'ālā*:

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ.

When I fall ill, it is He who cures me.<sup>1</sup>

This clearly demonstrates the desirability of good health.

﴿2﴾

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ.

Prepare for the fight with them whatever you can muster of strength.<sup>2</sup>

This verse instructs us to safeguard our strength. Muslim ibn 'Uqbah ibn 'Āmir narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* explained this to refer to archery. It is referred to as strength because both Dīn and the heart are strengthened through it. A person has to run and move around swiftly to accomplish this. It therefore strengthens the body as well. The bow and arrow was the weapon of choice in those days. The weapons of today will fall under the bow and arrow. Additional details in this regard are to be found in the discussion under Hadīth number 13.

﴿3﴾

وَلَا تُبْذِرْ تَبَذِيرًا.

Do not squander (wealth) senselessly.<sup>3</sup>

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<sup>1</sup> Sūrah ash-Shu'arā': 26: 80.

<sup>2</sup> Sūrah al-Anfāl, 8: 60.

<sup>3</sup> Sūrah Banī Isrā'īl, 17: 26.



Paucity of wealth causes stress to the body. We are ordered to save ourselves from this stress. The things which cause more stress to us will have to be avoided even more. This demonstrates the importance of having peace of mind.

**Ahādīth**

﴿1﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لْجَسَدِكَ عَلَيْكَ حَقًّا  
وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا.

Hadrat ‘Abdullāh ibn ‘Amr ibn al-‘Ās *radiyallāhu ‘anhumā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said (with reference to the prohibition of excessive night worship and optional fasting): Your body has a right over you. Your eyes have a right over you.

This means that excessive striving and remaining awake are detrimental to one's health and could result in inflammation of the eyes.

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<sup>1</sup> البخاري: ١٩٧٦. مسلم: ١١٥٩. أبو داؤد: ٢٤٢٧.

## ﴿2﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُوءٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ<sup>1</sup>.

Hadrat Ibn 'Abbās *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: There are two bounties regarding which people are unmindful (they do not use them in a manner which would result in Dīnī benefit). They are good health and peace of mind.

We learn from this that good health and peace of mind are bounties through which the Dīn is supported. Peace of mind is experienced when a person has sufficient wealth and he has no stress. The conclusion to which we come from this is that we must strive to save ourselves from poverty and stress.

## ﴿3﴾

عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهُ إِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ،

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<sup>1</sup> البخاري: ٦٤١٢.

شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَوَتَكَ قَبْلَ مَوْتِكَ<sup>١</sup>.

Hadrat 'Amr ibn Maymūn al-Awdīy narrates that Rasūlullāh sallallāhu 'alayhi wa sallam advised a person as follows: Treasure five things before the arrival of five things (and make them the means for Dīnī works). (1) Youth before old age. (2) Good health before illness. (3) Wealth before poverty. (4) Peace of mind before stress. (5) Life before death.

This also demonstrates the desirability of good health, peace and wellbeing.

﴿ 4 ﴾

عَنْ عُبَيْدِ اللَّهِ بْنِ مُحْصِنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ أَمِنًا فِي سِرْبِهِ، مُعَافَى فِي جَسَدِهِ، عِنْدَهُ قُوَّةٌ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَائِفِيرِهَا<sup>٢</sup>.

Hadrat 'Ubaydullāh ibn Muhsin radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: Whoever gets up in the morning at peace with himself, with his body experiencing good health, having his

<sup>١</sup>البغوي في شرح السنة: ٢٧٧/٧.

<sup>٢</sup>الترمذي: ٢٣٤٦.

food for the day; then it is as if all the treasures of the world have been given to him.

From this Hadith too we learn the desirability of good health, peace and wellness.

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الدُّنْيَا حَلَالًا اسْتَعْقَفَا عَنِ الْمَسْئَلَةِ وَسَعِيَ عَلَى أَهْلِهِ وَتَعَطَّفَا عَلَى جَارِهِ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ مِثْلُ الْقَمَرِ يَوْمَ الْبَدْرِ¹

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: The person who seeks the lawful of this world so that he may save himself from begging, earn for the fulfilment of the rights of his family, and see to his neighbours' needs, then he will meet Allāh *ta’ālā* on the day of Resurrection with his face beaming like the full moon...

We learn that to earn wealth to the extent of necessity in order to protect one's Dīn and fulfil one's obligations is extremely meritorious. The desirability of peace of mind is gauged from this.

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¹ ابن حجر العسقلاني في المطالب العالية: ٤١١/٣. ابن أبي الدنيا في النفقة على العيال (٣٢)، والطبراني في مسند الشاميين (٣٤٦٥).

﴿6﴾

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ  
الْمَالِ<sup>1</sup>.

Hadrat Abū Dharr *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Abstention from the world (which we are ordered to do) is neither from making unlawful what is lawful nor from destroying one's wealth...

This Hadīth clearly explains the evil of destroying one's wealth because peace of mind disappears when one's wealth is destroyed.

﴿7﴾

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالذَّوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ  
دَوَاءً، فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ<sup>2</sup>.

Hadrat Abū ad-Dardā' *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Allāh *ta'ālā* sent down both illnesses and medications into this world.

<sup>1</sup> الترمذي: ٢٣٤٠، ابن ماجه: ٤١٠٠.

<sup>2</sup> أبو داود: ٣٨٧٤.

He created a cure for every ailment, so continue seeking medication but do not resort to unlawful medication.

This is a clear instruction to seek good health.

﴿8﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِعْدَةُ حَوْضُ الْبَدَنِ، وَالْعُرُوقُ إِلَيْهَا وَارِدَةٌ، فَإِذَا صَحَّتِ الْمِعْدَةُ صَدَرَتِ الْعُرُوقُ بِالصِّحَّةِ، وَإِذَا فَسَدَتْ الْمِعْدَةُ صَدَرَتِ الْعُرُوقُ بِالسُّقْمِ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: The stomach is the fountain of the body. The veins come to it (to acquire nourishment). If the stomach is sound, the veins take good health with them. If the stomach is unsound, the veins take illness from it.

This Hadīth teaches us to give special attention to the stomach.

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<sup>1</sup> المعجم الأوسط للطبراني: ٣٢٩/٤. شعب الإيمان للبيهقي (٥٧٩٦) باختلاف يسير.

﴿9﴾

عَنْ أُمِّ الْمُنْدِرِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عِثٌّ، وَلَنَا دَوَالٍ مُعَلَّقَةٌ، قَالَتْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ وَمَعَهُ عِثٌّ يَأْكُلُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ: مَهْ مَهْ يَا عَلِيُّ، فَإِنَّكَ نَاقِهٌ، قَالَ فَجَلَسَ عَلِيُّ وَالتَّيُّ يَأْكُلُ، قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيرًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ، مِنْ هَذَا فَأَصِْبْ فَإِنَّهُ أَوْفَقَ لَكَ<sup>1</sup>.

Hadrat Umm Mundhir *radiyallāhu ‘anhā* narrates: Rasūlullāh *sallallāhu ‘alayhi wa sallam* accompanied by ‘Alī *radiyallāhu ‘anhu* came to me. We had unripe dates hanging [so that they may get ripe]. Rasūlullāh *sallallāhu ‘alayhi wa sallam* began eating them and ‘Alī joined him. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said to ‘Alī *radiyallāhu ‘anhu*: “Do not eat these dates because you are just recovering from an illness.” ‘Alī *radiyallāhu ‘anhu* then sat down while Rasūlullāh *sallallāhu ‘alayhi wa sallam* continued eating. I [Umm Mundhir] then prepared some beet and barley for them. Rasūlullāh *sallallāhu*

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<sup>1</sup>الترمذي: ٢٠٣٧.

'alayhi wa sallam said: "O 'Alī! Eat this, it is more suited to you."

This Hadīth prohibits us from recklessness as regards our food because it is harmful to our health.

﴿10﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ كَانَ يَقُولُ: اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْجُوعِ فَاتَّهٖ بِئْسَ  
الصَّجِيْعُ<sup>١</sup>

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* used to make this supplication: "O Allāh! I seek refuge in You from hunger for it is surely an evil companion..."

*Mirqāt* quotes from Tībī the reason for seeking refuge from hunger. Hunger weakens a person's physical powers and causes mental anguish. This proves the desirability of good health, strength and peace of mind because severe starvation causes a loss of all these bounties. The virtue of hunger [as mentioned in other Ahādith] does not necessarily mean that hunger and illness are to be essentially acquired, [rather the rewards for exercising patience over hunger and illness is intended].

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<sup>1</sup>أبو داؤد: ١٥٤٧. النسائي: ٥٤٦٨. ابن ماجه: ٣٣٥٤.



﴿11﴾

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَارْمُوا وَارْكَبُوا.

Hadrat 'Uqbah ibn 'Āmir *radiyallāhu 'anhu* narrates: I heard Rasūlullāh *sallallāhu 'alayhi wa sallam* saying: Practise archery and horsemanship.

Horsemanship is also a physical exercise which increases physical strength.

﴿12﴾

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ عَلِمَ الرِّفْيَ ثُمَّ تَرَكَهُ فَلَيْسَ مِنَّا. أَوْ قَدْ عَصَى.

Hadrat 'Uqbah ibn 'Āmir *radiyallāhu 'anhu* narrates: I heard Rasūlullāh *sallallāhu 'alayhi wa sallam* saying: “Whoever gives up archery after having learnt it is not of us.” Or he said: “He has become disobedient.”

Look at the emphasis on the preservation of one's physical strength. The absence of it was explained

<sup>1</sup>أبو داؤد: ٢٥١٣.

<sup>2</sup>مسلم: ١٩١٩.

under verse number three. Additional details about this and the previous Hadīth are given in the next Hadīth.

﴿13﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: A strong believer is better and more beloved to Allāh *ta’ālā* than a weak believer; but there is good in both...

Bearing in mind that strength is so beloved to Allāh *ta’ālā*, it is required of us to do things which would maintain and increase our strength, and to take precautions against the things which would reduce it. This includes the following:

1. Eating too little.
2. Sleeping too little.
3. Engaging in excessive conjugal relations which is more than what is within our power.
4. Eating foods which cause illness.
5. Not taking the required precautions when eating thereby resulting in an illness getting worse or a delay in its removal.

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<sup>1</sup>مسلم: ٢٦٦٤.

We have to abstain from all the above. We also have to do the following:

1. Exercising and running to increase our physical strength.
2. Getting into the habit of walking.
3. Practising the use of those weapons which the law permits or for which permission can be obtained.

At the same time, we must not break the limits of the Shari'ah nor the limits of the law because if we do, the peace of mind and comfort which are required by the Shari'ah will be destroyed.

﴿14﴾

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرَّاِكِبُ شَيْطَانٌ، وَالرَّاِكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ<sup>1</sup>.

Hadrat 'Amr ibn Shu'ayb *rahimahullāh* narrates from his father who narrates from his grandfather that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: A person travelling alone is one Shaytān. Two persons travelling together are two Shaytāns. Three persons travelling together constitutes a caravan.

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<sup>1</sup>أبو داؤد: ٢٦٠٧. الترمذي: ١٦٧٤. النسائي: ٨٧٩٨. أحمد: ٦٧٤٨.

This was applicable when there was a danger to lone travellers. We learn from this that it is necessary to adopt measures for one's safety.

﴿15﴾

عَنْ أَبِي ثَعْلَبَةَ الْخُشَيْيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّاسُ إِذَا  
نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأَوْدِيَةِ، فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ  
وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ. فَلَمْ يَنْزِلُوا بَعْدَ ذَلِكَ  
مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالَ لَوْ بُسِطَ  
عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ<sup>1</sup>.

Hadrat Abū Tha'labah al-Khushanī *radiyallāhu 'anhu* narrates that when people used to stop over at a station, they used to disperse in the passes and low-lying sections of the land. Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Your dispersing in the passes and low-lying sections is from Shaytān" (because if someone is attacked, the others will not come to know of it). Subsequently, when they used to stop over at a station, they used to remain so close together that if a cloth was thrown over them, it would cover them all.

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<sup>1</sup>أبو داود: ٢٦٢٨.

This Hadīth also proves the importance of taking precautions for one's safety.

﴿16﴾

عَنْ أَبِي السَّائِبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي الْحَدِيثِ الطَّوِيلِ  
فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَى أَهْلِهِ فَاسْتَأْذَنَهُ يَوْمًا فَقَالَ لَهُ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ عَلَيْكَ سِلَاحَكَ فَإِنِّي  
أَخْشَى عَلَيْكَ فُرِيطَةً، فَأَخَذَ الرَّجُلُ سِلَاحَهُ ثُمَّ رَجَعَ.<sup>1</sup>

Hadrat Abū as-Sā'ib narrates from Hadrat Abū Sa'īd Khudrī *radiyallāhu 'anhu* that Rasūlullāh *sallallāhu 'alayhi wa sallam* said (to a person who sought his permission): "Carry your weapons with you because I suspect the Banū Qurayzah (a Jewish tribe which was an enemy of Islam)." The man took his weapons and proceeded to his house.

This is part of a lengthy Hadīth.

This Hadīth proves the need to carry lawful weapons at times of danger.

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<sup>1</sup>مسلم: ٢٢٣٦.

﴿17﴾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا كَانَ يَوْمُ  
 بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَى بَعِيرٍ، فَكَانَ أَبُو لُبَابَةَ وَعَيَّ بْنُ أَبِي طَالِبٍ  
 زَمِيلَي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ فَكَانَتْ إِذَا  
 جَاءَتْ عُقْبَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَا نَحْنُ  
 نَمْشِي عَنْكَ، قَالَ مَا أَنْتُمَا بِأَقْوَى مِنِّي وَمَا أَنَا بِأَغْنَى عَنِ  
 الْأَجْرِ مِنْكُمَا.<sup>1</sup>

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* narrates: Three of us were sharing one camel on the day of Badr. Hadrat Abū Lubābah and Hadrat ‘Alī *radiyallāhu ‘anhumā* were sharing an animal with Rasūlullāh *sallallāhu ‘alayhi wa sallam*. When it used to be the turn of Rasūlullāh *sallallāhu ‘alayhi wa sallam* to walk, the two would say to him: “We will walk on your behalf.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* would reply: “You are not stronger than me and I am not in a lesser need than you for reward.” In other words, I also need the reward for walking.

This proves that we must develop the habit of walking and we must not desire excessive comfort.

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<sup>1</sup> مجمع الزوائد للهيثمى: ٧١٦.

﴿18﴾

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ رَجُلٌ لِفُضَالَةَ بْنِ عُبَيْدٍ مَا لِي أَرَاكَ شَعِثًا. قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَانَا عَنْ كَثِيرٍ مِنَ الْإِرْفَاءِ، قَالَ مَا لِي لَا أَرَى عَلَيْكَ حِذَاءً، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَخْتَفِيَ أَحْيَانًا¹.

A man said to Hadrat Fudālah ibn 'Ubayd *radiyallāhu 'anhu* narrates: "Why are you dishevelled?" He replied: "Rasūlullāh *sallallāhu 'alayhi wa sallam* used to prohibit us from seeking excessive comforts." The man asked: "Why are you not wearing shoes?" He replied: "Rasūlullāh *sallallāhu 'alayhi wa sallam* used to order us to walk bare-footed occasionally."

The same point as in the previous Hadith is proven here, with the addition of walking bare-foot.

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¹أبو داود: ٤١٦٠.

﴿19﴾

عَنْ أَبِي حَدَرَدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
تَمَعَّدُوا وَاحْشَوْشُنُوا، وَأَمْشُوا حَفَاءً<sup>١</sup>.

Hadrat [Abdullāh] narrates [from his father] Abū Hadrat<sup>2</sup> *radiyallāhu 'anhu* that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Make do with poverty, adopt a firm gait and walk bare-footed.

This proves the desirability of firmness, solitude and a free-going attitude.

﴿20﴾

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ، قَالُوا كَيْفَ  
يُذِلُّ نَفْسَهُ، قَالَ يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ<sup>٣</sup>.

Hadrat Hudhayfah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi*

<sup>1</sup> المعجم الأوسط للطبراني: ١٥٢/٦. البغوي في معجم الصحابة: ١٦٥٥. أبو نعيم في معرفة الصحابة:

٥٧٩٩.

<sup>2</sup> He is Abū Hadrat al-Aslamī radiyallāhu 'anhu who was from the children of Aslam ibn Afsā. There are different opinions about his name. (Refer to *al-Istī'āb fī Asmā' al-As-hāb* of Ibn 'Abd al-Barr, vol. 2, p. 384, Dār al-Fikr).

<sup>3</sup> الترمذي: ٢٢٥٤.



*wa sallam* said: "It does not behove a believer to humiliate himself." Someone asked: "How does he humiliate himself?" He replied: "It refers to presenting himself to a problem which he cannot handle."

The reason is obvious. When a person does this, his worry increases. This includes everything which is beyond a person's control. In fact, even if your opponent displays any opposition to you, repulse it via the authorities irrespective of whether the authorities do it themselves or permit you to make arrangements for it. If you experience any disagreeable incident from the authorities themselves, inform them of your complaint in a cultured manner. If it is still not redressed, exercise patience. Do not fight it with your actions, verbally or by the pen. Make *du'ā* to Allāh *ta'ālā* to remove your misery.

Three Qur'ānic verses and 20 *Aḥādīth* were quoted.

Note:

1. The quest for good health, strength, peace of mind, wellness and comfort is clearly proven from these Qur'ānic verses and *Aḥādīth*. This was pointed out at the relevant places.
2. If certain actions are impediments to the above-mentioned objectives, and the objectives are obligatory, and the impediment is definite and severe, then such actions are totally prohibited. If not, they are detestable.
3. If certain incidents are faced from Allāh *ta'ālā*, and not by the wilful action of a person himself, and these [incidents] destroy the objectives of good health, strength, peace of mind and so on, then the person is rewarded for these calamities,

he receives divine assistance and is not distressed. He must therefore exercise patience and remain pleased. All the Prophets '*alayhimus salām* and Auliya' had to experience these. The Qur'ān and Hadīth are filled with examples of this nature.

## STEADFASTNESS IN ṢALĀH

Qur'ānic verses and Ahādīth are quoted in this regard.

### Qur'ānic verses

﴿1﴾

Allāh *ta'ālā* says in His description of those who fear Him:

...وَيُقِيمُونَ الصَّلَاةَ...

...and (they) establish ṣalāh.<sup>1</sup>

This includes performing it correctly, at its appointed time, and all the time.

﴿2﴾

وَأَقِيمُوا الصَّلَاةَ...

Establish ṣalāh.<sup>2</sup>

The order to perform ṣalāh is mentioned in many places in the Qur'ān.

﴿3﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ...

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<sup>1</sup> Sūrah al-Baqarah, 2: 3.

<sup>2</sup> Sūrah al-Baqarah, 2: 43.

O believers! Seek help through patience and salāh [for the removal and lessening of grief and pain]...<sup>1</sup>

This verse mentions a special quality of salāh which every person needs.

﴿4﴾

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى، وَتُؤْمُوا لِلَّهِ قَنِينَ،  
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا.

Be watchful of all the salāhs and of the middle salāh. And stand before Allah with respect. If you have fear of anyone [e.g. the enemy], perform salāh on foot or while riding [in whichever way you can, even if you cannot face the qiblah and have to perform the bowing and prostrating postures through gestures. Be mindful of your salāh even in these situations and do not abandon it].<sup>2</sup>

Look at the emphasis on salāh! We are not permitted to discard it even in the above-described situations.

﴿5﴾

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ  
مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ۚ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ

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<sup>1</sup> Sūrah al-Baqarah, 2: 153.

<sup>2</sup> Sūrah al-Baqarah, 2: 238-239.

وَرَأَيْكُمْ<sup>ص</sup> وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ  
وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ<sup>ح</sup> وَدَّ الَّذِينَ كَفَرُوا لَوْ  
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ  
مَيْلَةً وَاحِدَةً<sup>ط</sup> وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَى مِّنْ  
مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ<sup>ج</sup> وَخُذُوا  
حِذْرَكُمْ<sup>ط</sup> إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا.

When you are present among them and you lead them in ṣalāh, a group of them should stand with you and carry their weapons with them. Once they prostrate, they should move away from you and the second group which did not offer its ṣalāh should come. They should offer their ṣalāh with you and take their precautions and weapons. The unbelievers wish that you are oblivious of your weapons and possessions so that they may pounce upon you at once. There is no sin on you if you are troubled by rain or you are ill that you lay down your weapons and take your precautions. Surely Allāh has prepared for the unbelievers a humiliating punishment.<sup>1</sup>

The point to reflect on is the essentiality of ṣalāh. We are not permitted to discard it even in extremely dangerous situations. Nonetheless, Allāh *ta'ālā*

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<sup>1</sup> Sūrah an-Nisā', 4: 102.

changed the method of performing the ṣalāh in such situations for our benefit.

﴿6﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ  
إِلَى الْكَعْبَيْنِ ط وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ط وَإِنْ كُنْتُمْ مَرْضَى  
أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ  
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا.

O believers! When you stand up for ṣalāh wash your faces and your hands up to the elbows, and wipe your heads, and [wash your] feet up to the ankles. If you are impure, purify yourselves thoroughly. If you are ill, on a journey, if anyone from among you has come from the toilet or approached women and thereafter you do not find water, then take resort to pure soil...<sup>1</sup>

If water will be harmful due to illness or it is not available, tayammum will be performed in place of wuḍū' and ghusl. Similarly, if it is difficult for a person to stand and perform ṣalāh, he is permitted to sit down. If he cannot even sit, he may lie down; but he is not excused from ṣalāh.

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<sup>1</sup> Sūrah al-Mā'idah, 5: 6.

﴿7﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي  
الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ.

[In explaining the reason for the prohibition of wine and gambling, Allāh says]: Shaytān only seeks to breed enmity and malice among you by means of wine and gambling, and to turn you away from the remembrance of Allāh and from salāh [which is the most superior way of remembering Allāh].<sup>1</sup>

Look at the high status of salāh! The thing which could prevent a person from performing salāh has been made unlawful so that it does not cause any defect in the salāh.

﴿8﴾

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ.

[Allāh says with reference to some people who caused every type of harm to Islam and Muslims]: If they [unbelievers] repent [become Muslims], establish salāh and continually give zakāh, they are your

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<sup>1</sup> Sūrah al-Mā'idah, 5: 91.

brothers in religion [and their past crimes will be pardoned].<sup>1</sup>

This verse refers to salāh as an indication of Islam. If a person did not see an unbeliever uttering the kalimah but saw him performing salāh, then all scholars are of the view that it is obligatory to consider him to be a Muslim. As for zakāh, there is no specific physical form for it, this is why it is not considered to be an indication [of Islam] on the same level as salāh is.

﴿9﴾

فَخَلَفَ مِنْ أَفْئِدَةٍ بَعْضِهِمْ خَلَفٌ آصَاغُوا الصَّلَاةَ وَاتَّبَعُوا  
الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا.

[Allāh speaks about a group of Prophets who were followed by unworthy successors]: There came in their place successors who abandoned salāh and went after their lusts. They will, later on, see destruction [punishment].<sup>2</sup>

Look at the stern warning against those who abandon salāh.

﴿10﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

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<sup>1</sup> Sūrah at-Taubah, 9: 11.

<sup>2</sup> Sūrah Maryam: 19: 59.



Command your house people to establish salāh and you yourself remain steadfast on it.<sup>1</sup>

This order is issued to Rasūlullāh sallallāhu ‘alayhi wa sallam so that others may hear it and realize that if he is not excused from salāh, how can others be excused from it? Another point which we learn from this is that just as it is essential for a person to be particular about performing his salāh, it is necessary for him to emphasize it on his family people.

There are many other verses on this subject. We are sufficing with these at present.

### **Ahādīth**

﴿1﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ. قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا.

Hadrat Abū Hurayrah radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “Tell me! If a person has a stream outside his house and he

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<sup>1</sup> Sūrah Tā Hā, 20: 132.

<sup>2</sup> البخاري: ٥٢٨، مسلم: ٦٦٧، واللفظ له.

takes a bath in it five times a day, will any dirt and grime remain on his body?” The people replied: “No dirt and grime will remain on his body.” Rasūlullāh sallallāhu ‘alayhi wa sallam said: “The same can be said about the five salāhs. Allāh *ta’ālā* wipes out the sins because of the five salāhs.”

This proves the great virtue of salāh. A Hadīth of Muslim contains the precondition of abstaining from major sins. [In other words, the person’s sins will be wiped out provided he abstains from major sins]. This is still certainly not an insignificant virtue.

﴿2﴾

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ.

Hadrat Jābir radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “The difference between a believer and a non-believer is the abandonment of salāh.”

When a believer abandons salāh, the difference between the two is removed and unbelief enters. Even if the unbelief does not enter the person and only comes close to him, it is certainly not far from him.

Look at the severe warning for abandoning salāh! It takes a person close to unbelief.

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<sup>1</sup>مسلم: ٨٢. النسائي: ٤٦٤. أحمد: ١٥٠٩١. أبو داؤد: ٤٦٧٨. الترمذي: ٢٦٢٠.

﴿3﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً، وَحُشِرَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأُيُيِّ بْنِ خَلْفٍ<sup>1</sup>.

Hadrat ‘Abd ar-Rahmān ibn ‘Amr ibn al-‘Ās radiyallāhu ‘anhu narrates that one day Rasūlullāh sallallāhu ‘alayhi wa sallam spoke about salāh. He said: “It will be a source of light, a certification and source of salvation for the one who safeguards it. As for the one who does not safeguard it, it will neither be a source of light, a certification nor a source of salvation for him. On the day of Resurrection, the latter will be with Qārūn, Pharaoh, Hāmān and Ubayy ibn Khalaf.”

In other words, he will be in the Hell-fire with them. Even if he does not remain with them forever, just being with them is a most serious matter.

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<sup>1</sup>أحمد: ٦٥٧٦. الدارمي: ٢٧٢١. ابن حبان: ١٤٦٧.

## ﴿4﴾

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ<sup>1</sup>.

Hadrat Buraydah *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: *Salāh* is the one thing which is a cause of a covenant between us and others. The one who discards it has become an unbeliever (we will treat him like we treat unbelievers because we do not find any other sign of Islam in him. His appearance, clothing, manner of speech – everything is like theirs, so we will consider him to be an unbeliever).

One point which is proven from this is that discarding *salāh* is a sign of unbelief. Even though we will not consider him to be an unbeliever when we see some other indication of Islam in him, merely opting for a sign of unbelief is in itself extremely serious.

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<sup>1</sup> الترمذي: ٢٦٢١. النسائي: ٤٦٣. ابن ماجه: ١٠٧٩. أحمد: ٢٢٩٨٧.

﴿5﴾

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ  
أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ.<sup>1</sup>

Hadrat 'Amr ibn Shu'ayb *rahimahullāh* narrates from his father who in turn narrates from his grandfather that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Emphasize salāh on your children when they reach the age of seven, and beat them [for not performing it] when they reach the age of ten.

﴿6﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَجُلَانِ مِنْ حَيِّ  
خُرَاعَةَ أَسْلَمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَاسْتُشْهِدَ أَحَدُهُمَا وَأُخِّرَ الْآخَرُ سَنَةً. قَالَ طَلَحَةُ بْنُ عُبَيْدٍ  
اللَّهُ فَرَأَيْتُ الْمُؤَخَّرَ مِنْهُمَا أُدْخِلَ الْجَنَّةَ قَبْلَ الشَّهِيدِ.  
فَتَعَجَّبْتُ لِذَلِكَ فَأَصْبَحْتُ فَذَكَرْتُ ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ

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<sup>1</sup>أبو داود: ٤٩٥.

قَدْ صَامَ بَعْدَهُ رَمَضَانَ، وَصَلَّى سَنَةً آلَافَ رُكْعَةٍ، وَكَذَا وَكَذَا  
رُكْعَةً صَلَوةً سَنَتِهِ¹.

وَابْنُ مَاجَةَ وَابْنُ حَبَّانٍ نَقَلَا مَرْفُوعًا كَوْنِ فَرَقٍ مَا بَيْنَهُمَا  
أَكْثَرَ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that two people from the Khuzā’ah tribe became Muslims at the hands of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. One of them was martyred and the other passed away a natural death a year later. Hadrat Talhah ibn ‘Abdillāh *radiyallāhu ‘anhu* relates: I saw the one who died a year later in a dream and observed that he was admitted into Paradise before the one who was martyred. I was most surprised so I related my dream to Rasūlullāh *sallallāhu ‘alayhi wa sallam* the next day. He said: “Did the one who died later not fast for one more year in Ramaḍān, and did he not perform thousands of rak’ats more than him?”

If we were to calculate only the fard, wājib and sunnat-e-mu’akkadah, it will be almost 10 000 rak’ats. This is why he surpassed the martyr.

Ibn Mājāh and Ibn Hibbān have the following addition in their narrations: Rasūlullāh *sallallāhu ‘alayhi wa*

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¹أحمد: ٨٣٩٩. والبخاري: ٩٢٩. الهيثمي في مجمع الزوائد: ٢٠٧/١٠.

*sallam* said: The difference in levels between these two is more than the distance between the skies and the earth.

Obviously salāh plays a major role in this superior rank. This is why Rasūlullāh *sallallāhu ‘alayhi wa sallam* made mention of it. Salāh is thus something through which a person can surpass the rank of a martyr.

﴿7﴾

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ¹.

Hadrat Jābir ibn ‘Abdillāh *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Salāh is the key to Paradise.

Specific mention of salāh shows that it surpasses all acts of worship in conveying people to Paradise.

﴿8﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ

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¹ الترمذي: ٤. أحمد: ١٤٦٦٢.

الصَّلَاةُ، يُنْظَرُ فِي صَلَاتِهِ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ، وَإِنْ  
فَسَدَتْ خَابَ وَخَسِرَ.<sup>1</sup>

Hadrat Anas ibn Mālik *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Salāh is the first thing which a person will be questioned about on the day of Resurrection. If his salāh was in order, his other actions will follow suite. If his salāh was not in order, he will be a loser and a failure [because his other actions will follow suite].

We learn from this that the blessedness of salāh has an effect on other acts of worship. Can there be a greater proof for its greatness!?

### ﴿9﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَلَا دِينَ لِمَنْ لَا صَلَاةَ لَهُ، إِنَّمَا مَوْضِعُ الصَّلَاةِ  
مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.<sup>2</sup>

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: There is no Dīn in the person who has no salāh. Salāh in Dīn is like the head in a body.

<sup>1</sup> الترغيب والترهيب: ١٩٠١١، الهيتمي في مجمع الزوائد: ٢٩٧١.

<sup>2</sup> الطبراني في المعجم الأوسط: ٢٢٩٢، الترغيب والترهيب: ٢٦١١.



A body without a head is a dead body. Similarly, if there is no salāh in a person's life, his other actions are lifeless.

If salāh is of such paramount importance in Dīn, it is a major error to discard it and consider other good deeds to be sufficient.

﴿10﴾

عَنْ حَنْظَلَةَ الْكَاتِبِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَنْ حَافَظَ عَلَى الصَّلَاةِ الْخَمِيسِ رُكُوعِيهِنَّ وَسُجُودِيهِنَّ  
وَمَوَاقِيْتِيهِنَّ، وَعَلِمَ أَنَّهِنَّ حَقٌّ مِنَ اللَّهِ دَخَلَ الْجَنَّةَ، أَوْ قَالَ  
وَجَبَتْ لَهُ الْجَنَّةُ، أَوْ قَالَ حَرُمَ عَلَى النَّارِ.

Hadrat Hanzalah radiyallāhu ‘anhu narrates: I heard Rasūlullāh sallallāhu ‘alayhi wa sallam saying: “The one who upholds salāh – the bowing posture, the prostration and its times – and believes that salāh is a duty from Allāh ta’ālā, will enter Paradise.” Or he said: “Paradise will become incumbent for him.” Or he said: “He will be made forbidden to the Hell-fire.”

The meaning of all is the same.

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<sup>1</sup>الهيثمى: مجمع الزوائد: ٢٩٤١١. رجال أحمد رجال الصحيح.

## CONSTRUCTING MASĀJID

This includes helping physically and financially in the construction of a masjid, donating a land for its construction, renovating and repairing it whenever there is a need. Fulfilling the rights of a masjid includes the following:

1. Performing ṣalāh in it, especially with congregation.
2. Keeping it clean.
3. Respecting it.
4. Attending to its needs.
5. Frequenting it.

A few Qur'ānic verses and Ahādīth in this regard are quoted below.

### Qur'ānic Verses

﴿1﴾

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى  
فِي خَرَابِهَا

Who can be more unjust than the one who bars in the masājid of Allāh that His name be taken therein and strives in their destruction?<sup>1</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 114.

﴿2﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ قَفَّ فَعَسَىٰ أُولَٰئِكَ أَنْ  
يَكُونُوا مِنَ الْمُهْتَدِينَ.

Only he shall inhabit the masājid of Allāh who believed in Allāh and the Last Day, who established *ṣalāh*, continually gave *zakāh*, and did not fear [anyone] other than Allāh. Such people are hopeful of being among the guided.<sup>1</sup>

This verse gives glad tidings of *īmān* and Paradise to those who inhabit masājid. Abū Saʿīd Khudrī *radīyallāhu ʿanhu* narrates that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: “When you see a person concerned about the masjid (concerned about serving it and frequenting it) you must testify to his *īmān* because Allāh *taʿālā* says: “Only he shall inhabit the masājid of Allāh...”<sup>2</sup>

﴿3﴾

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

<sup>1</sup> Sūrah at-Taubah, 9: 18.

<sup>2</sup> إذا رأيت الرجل يتعاهد المسجد فاشهدوا له بالإيمان... (الترمذي: ٢٦١٧، ابن ماجه: ٨٠٢).

In those houses which Allāh has ordained to be respected and that His name be remembered therein.<sup>1</sup>

This refers to the masājid, and their respect entails what is explained in the following Ahādīth.

### Ahādīth

﴿1﴾

عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ بَيْتًا، وَفِي رِوَايَةٍ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ.

Hadrat ‘Uthmān *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: The one who constructs a masjid solely for Allāh’s pleasure (and not for any ulterior motive), Allāh *ta’ālā* will construct a similar house for him in Paradise.”

[In addition to learning the virtue of constructing a masjid] we learn the importance of having a correct intention. We also learn that a person will still be rewarded if he does not build a new masjid but repairs one which is already built. This is because Hadrat ‘Uthmān *radiyallāhu ‘anhu* quoted this Hadīth when he renovated Masjid-e-Nabawī. This point is also proven from other Ahādīth.

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<sup>1</sup> Sūrah an-Nūr, 24: 36.

<sup>2</sup> البخاري: ٤٥٠. مسلم: ٥٣٣.

Hadrat Jābir radiyallāhu ‘anhu narrates that the one who constructs a masjid even if it is the size of the nest of a sand grouse [a type of bird], Allāh *ta’ālā* will construct a house for him in Paradise.<sup>1</sup> (constructing includes spending one’s wealth and physical body. *Jam’ al-Fawā’id* quotes from Razīn *rahimahullāh* who said: Hadrat Abū Sa’id radiyallāhu ‘anhu narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* was carrying unbaked bricks at the time when Masjid-e-Nabawī was being constructed).<sup>2</sup>

From this Hadīth we also learn the virtue of contributing towards a masjid which is under construction because the only meaning to “equal to the size of a nest” is that the person could not build an entire masjid. Instead, he made a small contribution through which this small part [equal to the size of a nest] was constructed.

It should not be understood from the above Hadīth that the person will receive a house in Paradise which is equal to the size of a nest. The similitude does not intend to demonstrate similarity in size. Rather, the person will be rewarded according to his sincerity, while the house which he receives will be massive. Hadrat ‘Abdullāh ibn ‘Umar radiyallāhu ‘anhu narrates in this regard that Rasūlullāh *sallallāhu ‘alayhi wa*

<sup>1</sup> عن جابر بن عبد الله: من بنى مسجدا لله كمفحص قطاة أو أصغر بنى الله له بيتا في الجنة. (أخرجه ابن ماجه: ٧٣٨ واللفظ له. والطحاوي في شرح مشكل الآثار: ١٥٥٧ باختلاف يسير.

<sup>2</sup> وَطَفِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ مَعَهُمُ اللَّيْنِ فِي بُيُوتِهِ وَيَقُولُ، وَهُوَ يَنْقُلُ اللَّيْنِ... (لم أجد الرواية التي أشار إليها سماحة الشيخ أشرف علي التهانوي رحمه الله عن أبي سعيد رضي الله عنه. وروى عروة بن الزبير رضي الله عنه بهذه الألفاظ كما في صحيح البخاري الرقم: ٣٩٠٦).

*sallam* said: “The one who constructs a masjid for Allāh’s sake, Allāh *ta’ālā* will construct for him a house in Paradise which will be much larger than it.”<sup>1</sup>

## ﴿2﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى لِلَّهِ بَيْتًا يُعْبَدُ اللَّهُ فِيهِ مِنْ مَالٍ حَلَالٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مِنْ دُرٍّ وَيَاقُوتٍ.<sup>2</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who constructs a building for worship with lawful wealth Allāh shall build for him a house of pearls and sapphires in Paradise.”

An etiquette with regard to a masjid is taught here. That is, harām wealth should not be used for it irrespective of whether it is harām wealth, harām building materials or harām property. Some people are in the habit of constructing a masjid on the property of another person without the latter’s permission. When the person tries to stop them, they are prepared to fight and argue with him and consider this to be a great service to Islam. This is especially if the land belongs to a non-Muslim. These people then consider it to be a fight between Islam and kufr. Understand this well:

<sup>1</sup> قال رسول الله صلى الله عليه وسلم: من بنى لله مسجداً، فإن الله يبني له بيتاً أوسع منه في الجنة.

(مسند أحمد، الرقم: ٢٧٦١٢، طبعة مؤسسة الرسالة).

<sup>2</sup> الطبراني في المعجم الأوسط: ٥٠٥٩.

The masjid which is built on such a property is not even classified as a masjid from the very beginning. Permission must first be sought from the landlord, transfer the property and then build the masjid.

﴿3﴾

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَتْ سَوْدَاءُ تَقْمُ  
الْمَسْجِدَ فَتُؤَفِّيْتُ لَيْلًا، فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ أُخْبِرَ بِهَا، فَقَالَ أَلَا أَذْنُتُمُونِي، فَخَرَجَ بِأَصْحَابِهِ  
فَوَقَفَ عَلَى قَبْرِهَا فَكَبَّرَ عَلَيْهَا وَالنَّاسُ خَلْفَهُ، وَدَعَا لَهَا ثُمَّ  
انْصَرَفَ<sup>1</sup>.

Hadrat Abū Saʿīd *radiyallāhu ʿanhu* narrates that there was a dark complexioned woman (probably an Abyssinian) who used to sweep the masjid. She passed away at night and Rasūlullāh *sallallāhu ʿalayhi wa sallam* was informed about her the next morning. He said: “Why did you not inform me at night?” Rasūlullāh *sallallāhu ʿalayhi wa sallam* then proceeded with a few Sahābah *radiyallāhu ʿanhum*, stood at her graveside, said the takbīr (i.e. he performed the janāzah *salāh*), made duʿā for her and returned.

<sup>1</sup> صحيح ابن ماجه: ١٢٥٣. الترغيب والترهيب: ١٥٧/١.

Another narration states that Rasūlullāh *sallallāhu 'alayhi wa sallam* asked her: “Which action did you find to be most virtuous?” She replied: “The action of sweeping the masjid.”<sup>1</sup>

Just look! Rasūlullāh *sallallāhu 'alayhi wa sallam* was not informed of the death of a poor unknown Abyssinian woman because of her poverty and anonymity. Look at how Rasūlullāh *sallallāhu 'alayhi wa sallam* valued her, even complained for not being informed of her death, then went to her grave and performed the janāzah *salāh* – this action is reserved for Rasūlullāh *sallallāhu 'alayhi wa sallam* – and then made *du'a* for her. When Rasūlullāh *sallallāhu 'alayhi wa sallam* asked her about her most virtuous action, she said sweeping the masjid. Unfortunately people nowadays consider it below their dignity to sweep the masjid.

#### ﴿4﴾

عَنْ أَبِي قَرْصَافَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَقُولُ: وَإِخْرَاجُ الْقِمَامَةِ مِنْهَا مُهُورُ الْحُورِ  
الْعَيْنِ.

Hadrat Abū Qarsāfah *radiyallāhu 'anhū* relates in a lengthy Hadīth that Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

<sup>1</sup> الخصائص الكبرى للسيوطي: ٦٧/٢.

<sup>2</sup> الترغيب والترهيب: ١٥٨/١. الهيثمي في المجمع الزوائد: ٢/١٢.



“Removing dirt from the masjid is the dowry for the doe-eyed damsels of Paradise.”

﴿5﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخْرَجَ أَذًى مِنَ الْمَسْجِدِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ<sup>1</sup>.

Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “When a person removes a harmful object from the masjid (e.g. dirt, a thorn, a pebble, etc.) Allāh *taʿālā* will construct a house in Paradise for him.”

﴿6﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاءِ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنْظَفَ وَتُطَيَّبَ<sup>2</sup>.

Hadrat ʿĀʾishah *radiyallāhu ʿanhā* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed us to construct masājid in every residential area and to keep them clean and pure.

<sup>1</sup> ابن ماجه: ٧٥٧.

<sup>2</sup> أبو داود: ٤٥٥. الترمذي: ٥٩٤. ابن ماجه: ٧٥٨.

Keeping them pure means that an impure person must not enter a masjid, one must not enter it with impure clothes, or one must not allow impure substances to go into it. Keeping it clean means that dirt and other similar items must be removed from it regularly.

﴿7﴾

عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَمِّرُوهَا فِي الْجُمُعِ<sup>1</sup>.

Hadrat Wāthilah ibn al-Asqa' *radiyallāhu 'anhu* narrates in a lengthy Hadīth that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Smoke the masājid [with perfume] on Fridays."

This order is not restricted to Fridays. The wisdom behind mentioning Fridays is that this is the day when there are more people than normal in the masjid, and all types of people come on this day. Smoking the masjid, applying perfume to it or sprinkling perfume, etc. occasionally are all the same.

﴿8﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا:

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<sup>1</sup>ابن ماجه: ٧٥٠.

لَا أَبْرَحَ اللَّهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يُنْشِدُ فِيهِ ضَالَّةً  
فَقُولُوا لَا رَدَّ اللَّهُ عَلَيْكَ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When you see a person engaging in transactions in the masjid, you must say: ‘May Allāh give you no profit in your trade.’ When you see a person announcing his lost item in the masjid, you must say: ‘May Allāh not return that item to you.’”

قَالَ رَسُولُ اللَّهِ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا يُنْشِدُ  
ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ  
الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا.<sup>2</sup>

Another narration states: “Masājid have not been made for these purposes.”

This refers to announcing an item which was lost outside the masjid. The person comes and announces it in the masjid because a large number of people are present, and someone may have knowledge about the lost item. This prayer against the person is to act as a warning. If there is a fear of a fight or dispute, one must say this prayer in his heart. This Hadīth

<sup>1</sup> الترمذي: ج ٢، ص ٥٨٦، (ح ١٣٢١).

<sup>2</sup> مسلم: ج ٢، ص ٨٥.

mentions the internal respect for a masjid in the sense that worldly activities inside it must be abstained from.

﴿9﴾

عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خِصَالٌ  
لَا تَنْبَغِي فِي الْمَسْجِدِ: لَا يُتَّخَذُ طَرِيقًا، وَلَا يُشْهَرُ فِيهِ  
سِلَاحٌ، وَلَا يُنْبَضُ فِيهِ بِقَوْسٍ، وَلَا يُنْتَرُ فِيهِ نَبْلٌ، وَلَا يُمَرُّ  
فِيهِ بِلَحْمٍ، وَلَا يُضْرَبُ فِيهِ حَدٌّ، وَلَا يُقَصُّ فِيهِ مِنْ أَحَدٍ،  
وَلَا يُتَّخَذُ سُوقًا<sup>1</sup>.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “There are a few actions which are not suited to a masjid: It must not be made into a thorough-fare (some people use it as a shortcut by entering from one entrance and leaving from the opposite exit), weapons must not be drawn in it, a quiver must not be pulled in it, arrows must not be thrown about (because someone could get injured), one should not pass by it with raw meat, punishment should not be meted out to anyone in it, revenge should not be exacted from anyone (known as *qisās* in the Sharī‘ah), and it should not be turned into a market place.”

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<sup>1</sup>ابن ماجه: ج ١، ص ٤٨٠، (ح ٧٤٨).

All the above actions are against the etiquette of the masjid.

﴿10﴾

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
سَيَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَكُونُ حَدِيثُهُمْ فِي  
مَسَاجِدِهِمْ، لَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ.<sup>1</sup>

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “There will come a time when people will conduct their conversations in the masājid. Allāh *ta’ālā* will not bother about them (He will not be pleased with them).”

It is disrespectful to engage in worldly conversations in masājid.

﴿11﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَاحَ إِلَى مَسْجِدِ الْجُمَاعَةِ فَخَطَوْهُ  
تَمْحُو سَيِّئَةً، وَخَطَوْهُ تُكْتَبَ لَهُ حَسَنَةٌ، ذَاهِبًا وَرَاجِعًا.<sup>2</sup>

<sup>1</sup> ابن حبان: الإحسان: ١٦٢/١٥-١٦٣. ح ٦٧١١.

<sup>2</sup> أحمد (٦٥٩٩)، ابن حبان (٢٠٣٩)، المعجم الكبير: ٤٢/١٣، (٩٩).

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When a person walks to the masjid for the congregation, then for each step that he takes, one sin is wiped off and one good deed is recorded in his favour. This is recorded for his going to the masjid and returning from it.”

Just look at Allāh’s mercy. A person is rewarded when proceeding to the masjid and also when he returns from it!

﴿12﴾

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
مَنْ مَشَى فِي ظُلْمَةِ اللَّيْلِ إِلَى الْمَسَاجِدِ آتَاهُ اللَّهُ نُورًا يَوْمَ  
الْقِيَامَةِ.

Hadrat Abū ad-Dardā’ *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who proceeds to the masjid in the darkness of the night shall meet Allāh *ta’ālā* on the day of Resurrection with [a special] light.”

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<sup>1</sup> الطبراني: المعجم الأوسط: ٦٩١٥، ح ٤٦٩٧.

﴿13﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، الْإِمَامُ الْعَادِلُ، وَشَابَّ نَشَأً فِي عِبَادَةِ اللَّهِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ... الخ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhū* narrates: I heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “There are seven types of people whom Allāh *ta’ālā* will shade on the day when there will be no shade except for His shade... One such person is the one whose heart is attached to the masjid.”

﴿14﴾

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكُمْ وَهَاتَيْنِ الْبَقْلَتَيْنِ الْمُتْنَتَيْنِ أَنْ تَأْكُلُوهُمَا وَتَدْخُلُونَ مَسَاجِدَنَا، فَإِنْ كُنْتُمْ لَا بُدَّ آكِلُوهُمَا، فَاقْتُلُوهُمَا بِالنَّارِ قَتْلًا.<sup>2</sup>

<sup>1</sup> البخاري: ١٣٣١، ح ٦٦٠، دار المنهاج. مسلم: ٩٣١٣، ح ١٠٣١، دار المنهاج.

<sup>2</sup> الطبراني: الأوسط: ٧٠١٤، ح ٣٦٥٥، دار الحرمين.

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Beware of coming to our masājid with those foul-smelling items (i.e. onions, garlic and so on). If you need to eat such items, kill their smell with fire (i.e. by cooking them. Do not eat them raw).”

﴿15﴾

مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يُعَلِّمَهُ  
كَانَ لَهُ أَجْرُ حَاجٍّ تَامًّا حَجَّتُهُ<sup>1</sup>

Hadrat Abū Umāmah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The person who goes to the masjid with the sole intention of learning something good (i.e. about Dīn) or teaching it shall receive the reward equivalent to the one performing hajj.”

We learn from this that just as the masjid is for the purpose of salāh, it is also for studying and teaching Dīn. This is why a masjid ought to have someone who teaches matters related to Dīn.

### Course of Action

The following points are established from the previously-quoted Qur’ānic verses and Ahādīth:

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<sup>1</sup> المعجم الكبير (٧٤٧٣)، ٨/٩٤.



1. A masjid in accordance with the needs of every small or large inhabitancy must be constructed.
2. It must be constructed with lawful wealth and on lawful land.
3. Respect must be shown to the masjid. In other words, it must be kept pure and clean, it must be swept regularly, attention must be paid to essential services, one must not enter it with foul-smelling substances or after having consumed such substances, e.g. tobacco, no worldly activities or conversations must take place in it.
4. Males must perform ṣalāh in a masjid and not discard the congregation without a strong valid reason. One of the benefits of ṣalāh in a masjid and with congregation is that mutual bonds are strengthened and we are able to learn each other's situations. This is further proven by the Hadīth of Mālik *rahimahullāh*. On one occasion, Ḥadrat 'Umar *radiyallāhu 'anhu* found Sulaymān ibn Abī Ḥathmah absent from the fajr ṣalāh. Ḥadrat 'Umar *radiyallāhu 'anhu* proceeded to the market and passed by the house of Sulaymān, so he asked his mother: "I did not see Sulaymān for the fajr ṣalāh?" She replied: "He spent the night in [optional ṣalāh] and sleep overcame him [at the time of fajr]." Ḥadrat 'Umar *radiyallāhu 'anhu* said: "I prefer performing the fajr ṣalāh with congregation than

spending the night standing in [optional ṣalāh].”<sup>1</sup>  
The ‘ulamā’ included this point [on the importance of ṣalāh with congregation] in their explanation to this Hadīth.

5. Such a person must be appointed to a masjid who is able to teach rules and regulations of Dīn to the people of the locality.
6. A person must go to the masjid whenever he gets an opportunity and sit there. However, when he goes, he must occupy himself in matters related to Dīn. If everyone does this regularly, then in addition to the rewards they will accrue, the congregation will be strengthened.

Note: The Aḥādīth clearly state that women receive more rewards for performing ṣalāh at home than in masājid.

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<sup>1</sup> أن عمر بن الخطاب فقد سليمان بن أبي حثمة في صلاة الصبح. وأن عمر بن الخطاب غدا إلى السوق ومسكن بين المسجد والسوق، فمرَّ على الشفاء أم سليمان، فقال لها: لم أر سليمان في الصبح، فقالت إنه بات يصلي فغلبته عيناه، فقال عمر: لأن أشهد صلاة الصبح في الجماعة أحب إلي من أن أقوم ليلة. (موطأ مالك، ج ٢، ص ١٨٠ (٤٣٢)).

## REMEMBRANCE OF ALLĀH

This refers to taking the name of Allāh *ta'ālā* as much as one can. The Qur'ān and Ḥadīth instruct us to do this, and also contain its virtues. Furthermore, it is not a difficult thing to do. Thus, to disregard such an easy action or to be lazy about it, acting against Allāh's order and depriving one's self of such immense rewards is a most harmful and evil thing to do. When repeating the name of Allāh *ta'ālā*, there is no restriction to the number, the time, the need to have a tasbīḥ, to repeat His name in a loud voice, to have wuḍū', to face the qiblah, to be in a specific place, to sit in one place, etc. We have the full freedom and choice in this regard. What, then, is so difficult about it?

If a person wishes to repeat Allāh's name on a tasbīḥ either because he wants to keep a count or because holding it in his hand reminds him and makes him more conscious, then not only is it permissible but preferable to have a tasbīḥ. He must not think that holding a tasbīḥ in his hand will result in showing off, because showing off comes from one's intention. In other words, he has this in his mind that those who see him with a tasbīḥ will consider him to be a pious person. If a person does not have such an intention, holding it in his hand does not entail ostentation. To consider it to be ostentation and to give up Allāh's remembrance on this premise is a deception from Shayṭān. He deceives us in this way to deprive us of rewards.

Another deception of Shayṭān is that he causes us to think that if the heart is engrossed in worldly activities, what is the benefit of repeating Allāh's name on the tongue? Understand well that this is also an error.

When you have made an intention just once in your heart that you are commencing the remembrance of Allāh *ta'ālā* for the sake of reward, and your heart then becomes diverted to other things but your intention remains the same, you will continue receiving rewards. However, when you are free from other tasks and activities, you must try to direct your heart towards dhikr. Let it not divert you towards futile thoughts so that you can accrue as much rewards as possible. A few Qur'ānic verses and Ahādīth with reference to dhikr are now quoted.

### **Qur'ānic Verses**

﴿1﴾

فَاذْكُرُونِي أَذْكُرْكُمْ

Remember Me and I will remember you.<sup>1</sup>

﴿2﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Who remember Allāh [in all conditions]:  
standing, sitting and lying down.<sup>2</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 152.

<sup>2</sup> Sūrah Al 'Imrān, 3: 191.

﴿3﴾

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ  
الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَفِيلِينَ.

Continually remember your Sustainer in your heart with humility and awe, and without raising your voice. [Remember Him] by morning and evening and do not remain heedless.<sup>1</sup>

There is no reward in excessively loud dhikr, but if a saint who adheres strictly to the Sharī'ah teaches loud dhikr as a treatment, it will be permissible. The meaning of this treatment is that loud dhikr has more effect on certain hearts. However, when engaging in dhikr of this nature, be mindful of not disturbing anyone who is busy in worship or is sleeping. If not, you will be sinning.

﴿4﴾

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ <sup>ط</sup> أَلَا بِذِكْرِ اللَّهِ  
تَطْمَئِنُّ الْقُلُوبُ.

Those who believed and whose hearts find tranquillity in the remembrance of Allāh. Behold! It is only through the remembrance of Allāh that the hearts find tranquillity.<sup>2</sup>

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<sup>1</sup> Sūrah al-A'rāf, 7: 205.

<sup>2</sup> Sūrah ar-Ra'd, 13: 28.

﴿5﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ  
وَإِيتَاءِ الزَّكَاةِ

Men whom neither trade nor sale can divert from the remembrance of Allāh, the establishing of ṣalāh and the giving of zakāh.<sup>1</sup>

﴿6﴾

وَلَذِكْرُ اللَّهِ أَكْبَرُ

The remembrance of Allāh is the greatest.<sup>2</sup>

﴿7﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O believers! Remember Allāh in abundance.<sup>3</sup>

﴿8﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ  
ذِكْرِ اللَّهِ

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<sup>1</sup> Sūrah an-Nūr, 24: 37.

<sup>2</sup> Sūrah al-'Ankabūt, 29: 45.

<sup>3</sup> Sūrah al-Aḥzāb, 33: 41.

O believers! Let not your wealth and children make you unmindful of Allāh's remembrance.<sup>1</sup>

﴿9﴾

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

Continue remembering the name of your Sustainer and devote yourself to Him, staying aloof from everyone else.<sup>2</sup>

﴿10﴾

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

And remembers the name of his Sustainer, then offers the ṣalāh.<sup>3</sup>

### **Ahādīth**

﴿1﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَأَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا:  
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ

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<sup>1</sup> Sūrah al-Munāfiqūn, 62: 9.

<sup>2</sup> Sūrah al-Muzzammil, 73: 8.

<sup>3</sup> Sūrah al-A'lā, 87: 15.

يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ  
الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ<sup>١</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* and Abū Sa‘īd *radiyallāhu ‘anhu* narrate that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The angels most certainly surround those who assemble for Allāh’s remembrance, Allāh’s mercy envelops them and tranquillity descends upon them.”

﴿2﴾

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ  
وَالْمَيِّتِ<sup>٢</sup>.

Hadrat Abū Mūsā *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who remembers Allāh *ta‘ālā* and the one who does not are likened to the living and the dead.”

In other words, the first person is like a living person while the other is like a dead person. This is because the life of a soul lies in Allāh’s remembrance. If this is absent, the soul is dead.

<sup>1</sup> مسلم: ٧٢/٧، ح ٢٧٠٠، دار المنهاج.

<sup>2</sup> البخاري: ٨٦١٨، ح ٦٤٠٧٠، دار المنهاج. وفي رواية مسلم: ١٨٨١٢، دار المنهاج.



﴿3﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهَا... (الخ)<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh *ta’ālā* says: ‘...I am with My servant when he remembers Me. If he remembers Me in his self, I remember him in My self. If he remembers Me in a gathering, I remember him in a greater gathering...”

That is, in the gathering of angels and Prophets.

Allāh *ta’ālā* remembering a person in His self does not mean that He has a self. Rather, it means that He remembers the person while no one knows about it. It is unlike when a person remembers Allāh *ta’ālā* in a gathering [because in this case, everyone else knows about it]. The meaning of a better gathering means that the majority of those in the gathering of Allāh *ta’ālā* are better than the majority of those in the gathering of this world. It does not necessarily mean that every person of one gathering is better than every person of the other gathering. Thus, if there is a gathering in

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<sup>1</sup> البخاري: ١٢١٩، ح ٧٤٠٨، دار المنهاج. مسلم: ٦٢١٧، ح ٢٦٧٥، دار المنهاج.

which Rasūlullāh *sallallāhu 'alayhi wa sallam* is present – as was the case in his lifetime – it will not entail any angel or Prophet being superior to Rasūlullāh *sallallāhu 'alayhi wa sallam*.

﴿4﴾

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا. قَالُوا: وَمَا رِيَاضُ  
الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّكْرِ.

Hadrat Anas *radiyallāhu 'anhū* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “When you pass the gardens of Paradise, you must graze to your heart’s content.” The Sahābah *radiyallāhu 'anhū* asked: “What are the gardens of Paradise?” Rasūlullāh *sallallāhu 'alayhi wa sallam* replied: “The assemblies of dhikr.”

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ

<sup>1</sup> الترمذي: ٤٨٨١٥، ح ٣٥١٠، دار الغرب الإسلامي.

كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً، وَمَنِ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ  
اللَّهُ فِيهِ كَانَ عَلَيْهِ مِنَ اللَّهِ تِرَةً<sup>١</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The person who sits in a place where he does not remember Allāh *ta’ālā* shall suffer loss from Him. The one who lies down in a place where he does not remember Allāh *ta’ālā* shall suffer loss from Him.”

This means that there must be no occasion and no situation which is devoid of Allāh’s remembrance.

### ﴿6﴾

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ  
اللَّهِ، إِنَّ شَرَائِعَ الْإِسْلَامِ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ  
بِهِ، قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ<sup>٢</sup>.

Hadrat ‘Abdullāh ibn Busr *radiyallāhu ‘anhu* narrates that a person said: “O Rasūlullāh! The actions of Islam are too much for me (This refers to optional actions because the obligatory actions are few. What he meant was that there are many deeds which earn rewards and it is difficult

<sup>1</sup>أبو داود: ٢٢٢٧، ح ٤٨٥٦، الرسالة العالمية.

<sup>2</sup>الترمذي: ٣٨٨١٥، ح ٣٣٧٥، دار الغرب الإسلامي.

to remember them all and practise on them). Show me an action which I can stick to (and which will suffice for all other optional actions).” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Ensure that your tongue remains moist in Allāh’s remembrance.”

﴿7﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ. قَالَ:  
الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ،  
وَمِنَ الْعَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ  
وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ  
اللَّهُ كَثِيرًا أَفْضَلَ مِنْهُ دَرَجَةً<sup>1</sup>.

Hadrat Abū Sa’id *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* was asked: “Who is the most superior among Allāh’s servants and the one who will surpass all on the day of Resurrection?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “Men and women who remember Allāh *ta’ālā* in abundance.” The person asked: “Will they be superior to the one who wages jihād in Allāh’s cause?”

<sup>1</sup> الترمذي: ٣٨٨١٥، ج ٣٣٧٦، دار الغرب الإسلامي. أحمد: ٤٤٨١٨، ح ١١٧٢٠، مؤسسة الرسالة.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* replied: “If a person fights the unbelievers and polytheists to the extent that his sword breaks and he too is covered in blood, the one engaging in Allāh’s remembrance will be superior even to him.”

The reason is obvious. Jihād is laid down for Allāh’s remembrance like how wuḍū’ is laid down for ṣalāh. A clear reference to this is made in the following verse:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ  
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.

Those whom, when We give them power in the land, they establish ṣalāh, give zakāh, command good and prohibit evil. In Allāh’s hands is the final outcome of all events.<sup>1</sup>

Thus, Allāh’s remembrance is the fundamental thing and the superiority of the fundamental is obvious.



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ إِنَّ لِكُلِّ شَيْءٍ سِقَالَةً، وَإِنَّ سِقَالََةَ  
الْقُلُوبِ ذِكْرُ اللَّهِ.

<sup>1</sup> Sūrah al-Ḥajj, 22: 41.

<sup>2</sup> شعب الإيمان (٥١٩).

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to say: “There is a polish for everything, and Allāh’s remembrance is the polish for the heart.”

﴿9﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ، فَإِذَا وُلِدَ خَسَسَهُ الشَّيْطَانُ، فَإِذَا ذَكَرَ اللَّهُ عَزَّ وَجَلَّ ذَهَبَ، وَإِذَا لَمْ يَذْكُرِ اللَّهُ ثَبَتَ عَلَى قَلْبِهِ¹.

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Shayṭān remains attached to a person’s heart. When he is born, he withdraws from him. When the person engages in Allāh’s remembrance, Shayṭān moves away. When he becomes unmindful [of Allāh’s remembrance], Shayṭān casts whisperings in his heart.”

﴿10﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ

¹ البخاري: ١٨١٦ (٤٩٧٦).

الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةً لِلْقَلْبِ. وَإِنَّ أَبْعَدَ النَّاسِ مِنَ  
اللَّهِ الْقَلْبُ الْقَاسِي.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Abstain from excessive speech apart from Allāh’s remembrance because excessive speech without Allāh’s remembrance creates hard-heartedness. And a hard heart is furthest from Allāh *ta’ālā*.

The collective message of the last three Ahādith is that fundamental purity comes from good deeds while fundamental hardness comes from evil deeds. The source of both types of deeds is the intention of the heart, and the mind is the source of intention. When there is a dearth of Allāh’s remembrance, Shaytān creates various evil thoughts in the heart. This results in evil intentions and an absence of enthusiasm for good deeds. Thus, good deeds are not carried out while evil deeds are committed. When there is an abundance of Allāh’s remembrance, evil thoughts do not develop in the heart. Thus, there is no evil intention and sins are also not committed. Intention for good deeds and the doing of good deeds continue. In this way, purity and cleanliness is developed in the heart. However, these things do not happen on their own; they are realized with action. If a person only engages in dhikr but has no intention to do good and abstain from evil, he is in deception.

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<sup>1</sup> الترمذي: ٢١١٤، ح ٤١١، دار الغرب الإسلامي.

﴿11﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيَذْكُرَنَّ اللَّهُ قَوْمًا فِي الدُّنْيَا عَلَى  
الْفُرُشِ الْمُمَهَّدَةِ، يُدْخِلُهُمُ الدَّرَجَاتِ الْعُلَى.<sup>1</sup>

Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “There are many who are engaged in Allāh’s remembrance on soft comfortable beds. Allāh *taʿālā* shall admit them to lofty ranks.”

One should not assume that Allāh’s remembrance is only useful when one abandons all comforts.

﴿12﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: أَكْثَرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا مَجْنُونٌ.<sup>2</sup>

Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “Engage in so much of dhikr that people refer to you as a lunatic.”

<sup>1</sup> ابن حبان (٣٩٨).

<sup>2</sup> أحمد: ١٩٥/١٨، ح ١١٦٥٣ و ١١٦٧٤، مؤسسة الرسالة.



﴿13﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذْكُرُوا اللَّهَ ذِكْرًا يَقُولُ الْمُنَافِقُونَ إِنَّكُمْ تُرَاءُونَ<sup>١</sup>.

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Engage in so much of dhikr that hypocrites (irreligious people) refer to you as show offs.”

﴿14﴾

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ فِيهَا<sup>٢</sup>.

Hadrat Mu‘ādh ibn Jabal *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The people of Paradise will have no regret except those moments which were not spent in the remembrance of Allāh *ta‘ālā*.”

This regret will not be like the worldly discomfort which is experienced on such occasions. This removes the

<sup>1</sup>الكبير (١٢٧٨٦) وشعب الإيمان (٥٢٤).

<sup>2</sup>الطبراني في الكبير (١٨٢).

doubt about experiencing any type of discomfort in Paradise.

﴿15﴾

عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهَا أَنَّهُ دَخَلَ مَعَ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نُوَادٍ  
أَوْ حَصَى تُسَبِّحُ بِهِ<sup>1</sup>.

Hadrat ‘Ā’ishah bint Abī Waqqās *radīyallāhu ‘anhā* narrates from her father who related that he was with Rasūlullāh *sallallāhu ‘alayhi wa sallam* when they passed a woman who had date pits or pebbles in front of her which she was using as counters to say *Sub-hānallāh*, *Sub-hānallāh*...(and Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not prohibit her from doing this).

This is a proof for the permissibility of using a *tasbīh* as a counter (as confirmed by Shāmī).

To this point, we wrote about dhikr in general. There are certain specific forms of dhikr for which specific rewards are mentioned. A few simple forms are quoted here to serve as examples.

لَا إِلَهَ إِلَّا اللَّهُ

Or to add the following to it:

<sup>1</sup>أبو داؤد: ١٥٠٠. الترمذي: ٣٥٦٨.

مُحَمَّدٌ رَّسُولُ اللَّهِ

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Different forms of salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam*. A simple one is:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ

To sum up: Do not be unmindful of Allāh's remembrance irrespective of whether (1) you engage in a specific form or a general form, (2) you engage in the same form all the time or different forms for different times, (3) you engage in dhikr without counting, or by counting on your fingers or on a *tasbīh*.

There are certain *du'ā's* for specific occasions and times. If you are desirous of learning them, consult a pious 'ālim. If not, the above examples will suffice. May Allāh *ta'ālā* inspire us all.

## ZAKĀH

Like ṣalāh, zakāh is a pillar of Islam and an injunction of major importance. Many verses of the Qur'ān mention the order to pay zakāh, the rewards for it and the punishments for not giving it. There are many verses in which the order to pay zakāh is mentioned with ṣalāh. These can be very easily found in the Qur'ān. The one who does not know Arabic can find them in the translations of the Qur'ān. This is why I will only quote a few Aḥādīth on this subject.

﴿1﴾

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ.

Hadrat Abū ad-Dardā' *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “Zakāh is a bridge or a tall building of Islam.” (If a person does not pay zakāh, he cannot tread the path of Islam or he will remain in the bottom level of Islam).

This proves the great status of zakāh, and the severe loss for not paying it.

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<sup>1</sup> الطبراني: الأوسط: ٣٨٠/٨، ح ٧٩٣٧، دار الحرمين.

## ﴿2﴾

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، إِذَا أَدَى رَجُلٌ زَكَاةَ مَالِهِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَدَى زَكَاةَ مَالِهِ فَقَدْ ذَهَبَ عَنْهُ شَرُّهُ<sup>١</sup>.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَدَّيْتَ زَكَاةَ مَالِكَ فَقَدْ أَذْهَبَتْ عَنْكَ شَرُّهُ<sup>٢</sup>.

Hadrat Jābir radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “When a person pays zakāh on his wealth he has removed the evil of his wealth.” (In other words, the damage and filth which comes into wealth by not giving zakāh is removed through it).

This shows that there is no blessing in the wealth on which zakāh is not given. Details in this regard are to be found under Hadīth numbers 13 and 14.

## ﴿3﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ فَلْيُؤَدِّ زَكَاةَ مَالِهِ<sup>١</sup>.

<sup>1</sup> الطبراني: الأوسط: ١٦١/٢، ح ١٥٧٩، دار الحرمين.

<sup>2</sup> ابن خزيمة: ١٣/٤، ح ٢٢٥٥، المكتب الإسلامي.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates: I heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “The one who believes in Allāh and the Messenger must pay the zakāh on his wealth.”

This shows that there is a defect in a person’s īmān when he does not pay zakāh.

#### ﴿4﴾

عَنْ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ: ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ  
الْإِيمَانِ: مَنْ عَبَدَ اللَّهَ وَحْدَهُ، وَعَلِمَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ كُلَّ عَامٍ.

Hadrat ‘Abdullāh ibn Mu‘āwiyah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “There are three actions which if a person does he will get the taste of īmān: (1) he worships Allāh *ta’ālā* alone, (2) he believes that there is none worthy of worship except Allāh *ta’ālā*, (3) he gives the zakāh on his wealth annually in a manner that his self is happy about giving it and urges him to give it.

The high rank of zakāh is displayed from the fact that it is mentioned with belief in the Oneness of Allāh

<sup>1</sup> الطبراني: الكبير: ١١٢/٣٥٦١، دار إحياء التراث العربي.

<sup>2</sup> أبو داود (١٥٨٢)، المعجم الصغير (٥٥٥)، شعب الإيمان (٣٠٢٦).

*ta'ālā*. The other point which becomes clear is that the taste of *īmān* increases when *zakāh* is given.

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَاحِبٍ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَى بِهَا جَنْبُهُ وَظَهْرُهُ، كُلَّمَا بَرُدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ... وهذا لفظ مسلم.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: The one who stores gold and silver without paying its due (*zakāh*) will find on the day of Resurrection that tablets will be made with his gold and silver which will then be heated in the Hell-fire, and his side, forehead and back will be branded with them. When the tablets start to cool, they will be reheated. This will occur on the day which will extend for 50 000 years (i.e. on the day of Resurrection)...

<sup>1</sup>مسلم: ٧٠١٣، ح ٩٨٧، دار المنهاج. البخاري: ١١٣/٣، ح ٢٣٧١، دار المنهاج.

﴿6﴾

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ فَرَضَ عَلَى أَغْنِيَاءِ الْمُسْلِمِينَ فِي أَمْوَالِهِمْ بِقَدْرِ الَّذِي يَسَعُ فُقَرَاءَهُمْ، وَلَنْ يَجْهَدَ الْفُقَرَاءُ إِلَّا إِذَا جَاعُوا وَعَرَوْا إِلَّا بِمَا يَصْنَعُ أَغْنِيَاؤُهُمْ، أَلَا وَإِنَّ اللَّهَ يُحَاسِبُهُمْ حِسَابًا شَدِيدًا وَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا<sup>1</sup>.

Hadrat 'Alī<sup>2</sup> radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: Allāh *ta'ālā* imposed a certain amount on the wealthy people [zakāh] which will suffice the poor. If the poor ever suffer from hunger and lack of clothing, it will be because of the actions of the wealthy (who do not give their zakāh). Remember that Allāh *ta'ālā* will take them to account severely and inflict a painful punishment on them.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَيْلٌ لِلْأَغْنِيَاءِ مِنَ الْفُقَرَاءِ يَوْمَ الْقِيَامَةِ يَقُولُونَ: رَبَّنَا ظَلَمُونَا حُقُوقَنَا الَّتِي

<sup>1</sup> المنذري، الترغيب والترهيب، ١١/٢.

<sup>2</sup> وروى موقوفا على علي وهو أشبه لكنه مرفوع حكما.



فَرَضْتُ لَنَا عَلَيْهِمْ. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: وَعَزَّيْ وَجَلَّيْ  
لَأُذَيِّبَنَّكُمْ وَلَا أَبَاعِدَنَّكُمْ<sup>١</sup>.

Another Hadīth states that on the day of Resurrection the poor people will complain before Allāh *ta'ālā* about the wealthy ones by saying: "You had imposed our rights over them but they did not convey them to us." Allāh *ta'ālā* will reply: "I take an oath by My honour and greatness! I will make you My close friends and distance them."

### ﴿7﴾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُمِرْنَا بِإِقَامِ  
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، فَمَنْ لَمْ يُزَكِّ فَلَا صَلَاةَ لَهُ.<sup>٢</sup>

Hadrat 'Abdullāh ibn Mas'ūd *radiyallāhu 'anhu* narrates: We were ordered to perform salāh regularly and to pay zakāh. The one who does not pay his zakāh will find that even his salāhs are not accepted.

مَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتَ الزَّكَاةَ فَلَيْسَ بِمُسْلِمٍ يَنْفَعُهُ  
عَمَلُهُ.<sup>٣</sup>

<sup>1</sup> الطبراني: الأوسط والصغير (٤٨١٣).

<sup>2</sup> الطبراني (١٠٠٩٥).

<sup>3</sup> إسماعيل الأصبهاني في الترغيب والترهيب، ج ٢، ص ٢٢٤، (١٤٧٧).

Another narration states that he said: The one who is strict in performing salāh but does not pay zakāh is not a (complete) Muslim.

This does not mean that such a person must give up salāh as well because if he does, he will receive a separate punishment for it. What this Hadīth means is that the person must start paying his zakāh as well.

### ﴿8﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ يَوْمِ الْقِيَامَةِ شُجَاعٌ أَفْرَعٌ، لَهُ زَبَيْبَتَانِ، يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ، يَعْنِي شِدْقَيْهِ، ثُمَّ يَقُولُ: أَنَا مَالِكٌ أَنَا كَزُكْ، ثُمَّ تَلَا لَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ... الْآيَةَ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: If Allāh *ta’ālā* has blessed a person with wealth and he does not give zakāh for it, then on the day of Resurrection the wealth will take the form of a serpent with two black spots on its eyes (this snake is extremely poisonous) which will then be strung around his neck. The serpent will bite at the jaws of the person

<sup>1</sup> صحيح البخاري (١٤٠٣).

and say: "I am your wealth which you accumulated." Rasūlullāh *sallallāhu 'alayhi wa sallam* then recited this verse:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَّهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ  
خَيْرًا لَّهُمْ ط بَلْ هُوَ شَرٌّ لَّهُمْ ط سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ  
الْقِيَمَةِ.

Those who are miserly with that which Allāh has given them through His grace should not think that this miserliness is good for them. Instead, it is extremely evil for them. That wealth in which they are miserly will be made into a necklace and hung around their necks on the day of Resurrection.<sup>1</sup>

### ﴿9﴾

عَنْ زِيَادِ بْنِ نَعِيمٍ الْخَضَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: أَرْبَعٌ فَرَضَهُنَّ اللَّهُ فِي الْإِسْلَامِ، فَمَنْ جَاءَ  
بِثَلَاثٍ لَمْ يُغْنَيْنَّ عَنْهُ شَيْئًا حَتَّى يَأْتِيَنَّ بِهِنَّ جَمِيعًا. الْوَلَاةُ  
وَالزَّكَاةُ وَصِيَامُ رَمَضَانَ وَحَجُّ الْبَيْتِ.<sup>2</sup>

<sup>1</sup> Sūrah Āl 'Imrān, 3: 180.

<sup>2</sup> أحمد (١٧٧٨٩). هكذا وقع في نسختنا من مسند أحمد عن زياد بن نعيم. ورواه المنذري في كتابه الترغيب والترهيب من طريق عمارة ونسبه إلى الأقدم. والله أعلم.

Hadrat ‘Umārah ibn Hazm *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: In addition to belief in:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Allāh *ta’ālā* made four things compulsory. If a person practises on three of them, they will not avail him unless he does all four. They are *ṣalāh*, *zakāh*, fasting in the month of *Ramaḍān* and pilgrimage to the House of Allāh.

We learn from this that even if a person has been performing *ṣalāh*, fasting and performing *hajj*, but not paying *zakāh*, then these other actions are not enough for his salvation.

﴿10﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَانِعُ الرِّكَاتِ يَوْمَ الْقِيَامَةِ فِي النَّارِ.

Hadrat Anas ibn Mālik *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: The one who does not pay *zakāh* will go into the Hell-fire on the day of Resurrection.

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<sup>1</sup> الطبراني في الصغير (٩٣٥).

## ﴿11﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ظَهَرْتُ لَهُمُ الصَّلَاةُ فَقَبِلُوهَا، وَخَفَيْتُ لَهُمُ الزَّكَاةُ فَأَكْلُوهَا، أُولَئِكَ هُمُ الْمُنَافِقُونَ<sup>1</sup>.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Salāh is performed in the presence of all, so people accept the order to perform it. Zakāh is a secret action, so they devour it (they do not give it to its rightful people). Such people are hypocrites.

In other words, some people perform salāh solely because if they do not, others will come to know of it. They do not pay their zakāh because none knows about it. This was the practice of the hypocrites, whereas Allāh *ta’ālā* ordered us to fulfil both obligations.

## ﴿12﴾

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مَنَعَ قَوْمَ الزَّكَاةِ إِلَّا ابْتِلَاهُمُ اللَّهُ بِالسِّنِينَ<sup>2</sup>. وَفِي رِوَايَةٍ إِلَّا حَبَسَ اللَّهُ عَنْهُمْ الْمَطَرَ.

<sup>1</sup>البزار (٨٨٣) (كشف الأسرار).

<sup>2</sup>الطبراني (٤٥٧٧).

Hadrat Buraydah *radiyallāhu ‘anhu* narrates from his father that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When a nation stops paying zakāh, Allāh *ta’ālā* imposes drought on it.” Another Hadīth states: “Allāh *ta’ālā* withholds rain from it.”

﴿13﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: مَا خَالَطَتِ الصَّدَقَةُ مَالًا إِلَّا أَهْلَكَتُهُ¹.

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Zakāh destroys the wealth in which it is mixed.

Zakāh being mixed means that zakāh was compulsory on that wealth and it is not taken out. Destroying the wealth means that the wealth itself is destroyed or its blessing is removed, as mentioned in the next Hadīth.

﴿14﴾

عَنْ عُمَرَ بْنِ الْخَطَّابِ: مَا تَلَفَ مَالٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا  
يُجْبِسُ الزَّرَّكَاءُ².

Hadrat ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam*

<sup>1</sup> شعب الإيمان (٣٢٤٦)، كشف الأستار عن زوائد البزار (٨٨١).

<sup>2</sup> مجمع البحرين، ج ٣، ص ١٣، ح ١٣٤٤، مكتبة الرشد.

said: When wealth is destroyed on land or at sea, it is because of non-payment of zakāh.

If wealth is occasionally destroyed or lost despite having paid zakāh, then this is not destruction or loss in reality because its reward will be received in the Hereafter. As for the loss which is experienced due to not paying zakāh, it is a punishment for which there is no promise of reward.

﴿15﴾

عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ قَالَتْ: دَخَلْتُ أَنَا وَخَالَتِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا أُسُورَةٌ مِنْ ذَهَبٍ. فَقَالَ لَنَا: أَتُعْطِيَانِ زَكَاتَهُ؟ قَالَتْ: فَقُلْنَا: لَا. قَالَ: أَمَا تَخَافَانِ أَنْ يُسَوِّرَكُمَا اللَّهُ أُسُورَةً مِنْ نَارٍ؟ أَدِيَا زَكَاتَهُ.<sup>1</sup>

Hadrat Asmā' bint Yazīd *radiyallāhu 'anhā* narrates: My aunt and I went to Rasūlullāh *sallallāhu 'alayhi wa sallam* while we were wearing gold bangles. He asked us: "Do you give the zakāh for these bangles?" We replied: "No." Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Do you not fear that Allāh *ta'ālā* will make you wear bangles of fire? You must give the zakāh for them."

The following points are established from the above Aḥādīth:

<sup>1</sup>أحمد: ٥٨٦/٤٥، ح ٢٧٦١٤، مؤسسة الرسالة.

1. The obligation and virtue of zakāh.
2. The consequences and punishment for not paying zakāh. In this world it entails destruction of one's wealth or absence of blessings. In the Hereafter it entails the Hell-fire.
3. The salāh, fasting and other acts of worship of a person who does not pay zakāh are not accepted.
4. The condition of a person not paying zakāh is similar to that of a hypocrite. This was explained under Hadīth number 11.
5. Zakāh is likened to the rights of fellow humans, as explained under Hadīth number six. In this way, the emphasis on zakāh is more than other acts of worship.

I now present a few essential points on zakāh:

Zakāh is compulsory on several items.

(1) Gold and silver whether in the form of coins, notes, utensils or jewellery; whether in your possession, owed to you for which you have proof or acknowledged by your debtor.

If the gold and/or silver reach the niṣāb amount and they are under your ownership for one lunar year, then one fortieth of it will be compulsory as zakāh.

(2) Stock in trade when it is equal to or more than the niṣāb amount. Its value can be ascertained by the amount of stock as well. There are many Muslims on whom zakāh is compulsory because there are very few who do not own this amount of jewellery or stock in trade, yet they are unmindful of it. Particular attention must be given in this regard.



(3) Livestock – camels, cattle, buffaloes, sheep and goats – which are kept for milk and breeding purposes, and are left to graze. The minimum number which makes zakāh on these animals can be learnt from the ‘ulamā’.

(4) The produce of ‘ushrī land. Rulings in this regard must also be learnt from the ‘ulamā’.

### **Sadaqatul Fitr**

This is compulsory on the day of ‘īd on all those who are liable for zakāh. Sadaqatul fiṭr has to be paid for one’s self and for one’s minor children. There are also some people who, although zakāh is not wājib on them, are liable to pay sadaqatul fiṭr. Refer to the ‘ulamā’ for an explanation.

The most eligible recipient of zakāh is your poor relative, whether he lives nearby or in a distant place. This is followed by the poor of one’s residential area. If residents of another area are poorer, they will have more right.

Zakāh cannot be given to the Banū Hāshim, i.e. the descendants of Rasūlullāh sallallāhu ‘alayhi wa sallam.

Zakāh cannot be given to one’s ascendants, descendants and to spouses.

It is not permissible to give zakāh for a masjid or funeral arrangements. It may be given to the family members of the deceased who will then have the choice of using it for the funeral arrangements if they wish.

It is not permissible to give zakāh to every type of organization or madrasah administrators until they are questioned about the manner in which they spend the zakāh monies. Once they give an answer, you must

consult an ‘ālim and check with him if zakāh is fulfilled if it is spent in the manner described by them.

Poverty is a major cause of Muslims’ physical and spiritual stress. Zakāh is a sufficient treatment for it. If the wealthy abstain from unwarranted spending and extravagance, and strong and healthy people do physical tasks and jobs, and those who are weak and excused are assisted through zakāh, not a single Muslim will remain hungry and unclothed. This point is clearly made by Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* in Hadīth number six.

## OTHER CHARITABLE AND WELFARE WORKS

Do not become unconcerned and merciless after having fulfilled your zakāh. Do not think to yourself that now you have no other social responsibilities. Zakāh is just one responsibility. There are many other works where we have to spend our wealth if the occasion demands it. If a person does not have the wealth or the task does not need wealth, it is also necessary to aid with one's life. The status and level of what is necessary can be learnt from the 'ulamā'. A short proof will be provided from the Qur'ān and Hadīth, and we will revert to a few details.

عَنْ فَاطِمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنَّ فِي الْمَالِ  
لِحَقًّا سِوَى الزَّكَاةِ. ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي الْبَقَرَةِ: لَيْسَ  
الْبِرُّ أَنْ تُؤَلُّوا وَجُوهَكُمْ...

Hadrat Fātimah bint Qays *radiyallāhu 'anhā* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "In addition to zakāh, there are other obligations on wealth." Rasūlullāh *sallallāhu 'alayhi wa sallam* then read this verse (in support of what he said):

لَيْسَ الْبِرُّ أَنْ تُؤَلُّوا...

The proof from this verse is that Allāh *ta'ālā* mentions zakāh and spending from one's wealth on certain

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<sup>1</sup> الترمذي: ٤٠١٢-٤١. ح ٦٥٩-٦٦٠. دار الغرب الإسلامي.

occasions. This shows that these occasions are different from the paying of zakāh.<sup>1</sup>

What we said at the beginning is proven from the Qur'ān and Hadīth from the above narration. A few examples of other charities are given in *Tibī* and *Mirqāt*. For example, do not refuse a beggar or a person who asks you for a loan. Do not refuse everyday items of use such as water, salt, fire, etc. These items must be given for free.

### Qur'ānic verses

﴿ 1 ﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ

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<sup>1</sup> The full verse reads as follows:

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ.

Virtue is not merely that you turn your faces towards the east or the west - but great virtue is of him who believes in Allāh, the Last Day, the angels, all the Books, and the Prophets; and gives wealth, out of His love, to relatives, the orphans, the needy, the travellers, the beggars, and in the freeing of slaves (and captives); and is constant in *salāh*, and continually gives the *zakāh*; and (virtuous are) the keepers of their promise when they make a promise, and the patient in adversity and hardship, and at the time of war. These are the people who are true, and it is these who are pious. (Sūrah al-Baqarah, 2: 177)

Continue spending in Allāh's cause.<sup>1</sup>

﴿2﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا  
كَثِيرَةً

Who is that person who will lend to Allāh a good loan? Thereafter Allāh will multiply it numerous times.<sup>2</sup>

﴿3﴾

لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ <sup>ط</sup> وَمَا تُنْفِقُوا مِنْ  
شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ.

You will never be able to acquire perfection in virtue until you spend something of what you love. And whatever you spend, Allāh is aware of it.<sup>3</sup>

﴿4﴾

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ  
وَالْأَرْضُ <sup>لا</sup> أُعِدَّتْ لِلْمُتَّقِينَ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ  
وَالضَّرَّاءِ.

<sup>1</sup> Sūrah al-Baqarah, 2: 195.

<sup>2</sup> Sūrah al-Baqarah, 2: 245.

<sup>3</sup> Sūrah Āl 'Imrān, 3: 92.

Hasten towards forgiveness of your Sustainer and towards Paradise whose breadth is the heavens and the earth - prepared for the pious who go on spending in prosperity and in adversity.<sup>1</sup>

﴿5﴾

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ  
الْجَنَّةَ

Allāh has purchased from the Muslims their lives and their wealth for the price that for them is Paradise.<sup>2</sup>

﴿6﴾

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا  
كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ.

They do not spend any sum – be it small or great – nor do they traverse any field, but that it is written in their favour so that Allāh may recompense them with the best of what they used to do.<sup>3</sup>

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 133-134.

<sup>2</sup> Sūrah at-Taubah, 9: 111.

<sup>3</sup> Sūrah at-Taubah, 9: 121.

﴿7﴾

وَاتِذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ  
تَبْذِيرًا

Give to the kinsman his right, and to the  
needy and the traveller. And do not  
squander senselessly.<sup>1</sup>

﴿8﴾

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

Whatever it be that you spend, He replaces  
it.<sup>2</sup>

﴿9﴾

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

They give food, for His love, to the needy,  
the orphan and the prisoner.<sup>3</sup>

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<sup>1</sup> Sūrah Banī Isrā'īl, 17: 26.

<sup>2</sup> Sūrah Saba', 34: 39.

<sup>3</sup> Sūrah ad-Dahr, 76: 8.

Ahādīth

﴿1﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفِقُوا يَا ابْنِ آدَمَ أَنْفِقُوا عَلَيْكَ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Allāh *ta’ālā* says: “O children of Ādam! Spend (in good causes) and I will spend on you.”

﴿2﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ<sup>2</sup>.

Hadrat Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Save yourself from greed because it destroyed those before you.”

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<sup>1</sup> البخاري: ٥٣٥٢. مسلم: ٩٩٣.

<sup>2</sup> مسلم (٢٥٧٨).



﴿3﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنْ يَتَصَدَّقَ الْمَرْءُ فِي حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهِ.<sup>1</sup>

Hadrat Abū Saʿīd *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “It is better for a person to spend a single dirham in charity in his lifetime than spending 100 dirhams in charity when he is on his deathbed.”

﴿4﴾

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَادِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا.<sup>2</sup>

Hadrat ʿAlī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “(As far as possible) be hasty in giving charity because a calamity cannot surpass it.”

Charity stops a calamity. In addition to the reward for charity, a worldly benefit is mentioned here.

<sup>1</sup>أبو داود (٢٨٦٦).

<sup>2</sup>جامع الأصول (٤٦٤٥)، مشكاة المصابيح (١٨٨٧).

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَتَقَبَّلُ اللَّهُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ يَتَقَبَّلُهَا يَمِينِهِ ثُمَّ يُرَبِّهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدَكُمْ فُلُوهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: When a person gives the equivalent of one date from his pure earnings in charity – and Allāh only accepts what is pure – Allāh takes it in His right hand (the meaning of this is known to Allāh alone) and increases it just as you take care of a foal. Allāh increases [the date] until it becomes the size of a mountain.

﴿6﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ<sup>2</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Giving in charity does not

<sup>1</sup> البخاري: ١٠٨١٢، ح ١٤١٠، دار المنهاج. مسلم: ٨٥١٣، ح ١٠١٤.

<sup>2</sup> مسلم (٢٥٧٧).

allow wealth to decrease (rather, a person's income increases, he experiences blessings, or rewards increase in his favour).

﴿7﴾

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحْفَرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ<sup>1</sup>.

Hadrat Abū Dharr *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Do not consider any type of good to be insignificant even if it means meeting your (Muslim) brother with a smiling face.

﴿8﴾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ. قَالَ يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَجِدْ. قَالَ: يُعِينُ عَلَى ذَا الْحَاجَةِ الْمَلْهُوفِ، قَالُوا فَإِنْ لَمْ يَجِدْ. قَالَ فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ<sup>2</sup>.

<sup>1</sup>مسلم: ٣٧١٨، ح ٢٦٢٦، دار المنهاج.

<sup>2</sup>البخاري: ١١٥١٢، ح ١٤٤٥، دار المنهاج. مسلم: ٨٣١٣، ح ١٠٠٨، دار المنهاج.

Had<sup>r</sup>at Abū Mūsā Ash‘arī *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Some charity or the other is obligatory on every Muslim.” The people asked: “What if a person does not have anything?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “He must do physical work with his hands (and earn money). He must then spend it for his needs and give in charity as well.” The people asked: “What if a person cannot do this much also (due to a valid reason)? Or (inadvertently) does not do this?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “He must help a needy person (because this is also charity).” The people asked: “What if he cannot do this much also?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “He must teach a good deed to someone.” The people asked: “What if he cannot do this?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “He must not cause harm to anyone. This is also a charity in his favour.”

These different acts are referred to as charity because just as people benefit from charity, they benefit from these good actions. No matter what, the basic meaning of charity is to spend one’s wealth in Allāh’s cause. Look at the mercy [of Rasūlullāh *sallallāhu ‘alayhi wa sallam*] when he included “not causing harm to others” under “conveying benefit to others”!

﴿9﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ سَلَامِي مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خَطْوَةٍ يَخْطُهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: A charity equal to each joint of the body is obligatory. Meting out justice between two people is charity. Helping a person to get onto his conveyance or loading his goods is charity. A kind word (which lifts the spirits of a person) is charity. Each step taken towards *ṣalāh* is charity. Removing a harmful object from a path is charity.

Another narration of *Sahīh Muslim* explains the above *Hadīth* further. There are 360 joints in the human body. The person who does this number of good deeds in a day has saved himself from the Hell-fire.<sup>2</sup>

<sup>1</sup> البخاري (٢٩٨٩).

<sup>2</sup> صحيح مسلم: ١٠٠٧.

﴿10﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نِعَمَ الصَّدَقَةُ النَّاقَةُ الصَّغِي مِنْحَةً وَالشَّاهُ الصَّغِي مِنْحَةً، تَعْدُو بِإِنَاءٍ وَتَرْوُحُ بِآخَرٍ<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: An excellent form of charity is to loan your milking camel or goat to a person who asks for it, and then fills a container of milk in the morning and evening (who milks it and consumes the milk, and returns it when it stops producing milk).

﴿11﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ<sup>2</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: When a Muslim plants a tree or farmland, and humans, birds and other

<sup>1</sup> البخاري (٥٦٠٨)، مسلم (١٠٢٠).

<sup>2</sup> البخاري (٢٣٢٠).

animals eat of it; it will be a charity in his favour.

A narration of *Sahih Muslim* on the authority of *Hadrat Jābir radiyallāhu ‘anhu* states that the person will receive the reward of charity even for what is stolen from it.

Although the owner did not intend for any thief to benefit from it, he receives the reward of charity. How merciful Allāh *ta’ālā* is!

﴿12﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ غُفِرَ لِمَرْأَةٍ مُؤْمِسَةٍ، مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَالَ: كَادَ يَقْتُلُهُ الْعَطَشُ، فَتَزَعَتْ حُقَّهَا، فَأَوْثَقَتْهُ بِخِمَارِهَا، فَتَزَعَتْ لَهُ مِنَ الْمَاءِ، فَعُفِّرَ لَهَا بِذَلِكَ. قِيلَ: إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا. قَالَ فِي كُلِّ ذَاتٍ كَبِدٍ رَطْبَةٍ أَجْرٌ<sup>1</sup>.

*Hadrat Abū Hurayrah radiyallāhu ‘anhu* narrates that *Rasūlullāh sallallāhu ‘alayhi wa sallam* said: “An immoral woman was pardoned on account of a dog which she came across. It was on the edge of a well with its tongue hanging out due to thirst. It was on the verge of dying. She removed her leather sock, tied her scarf to it, and drew out water which she gave to the dog. She

<sup>1</sup> البخاري (٣٣٢١)، مسلم (٢٢٤٥).

was pardoned because of this.” The Sahābah *radiyallāhu ‘anhum* asked: “Do we receive rewards for (tending to) animals?!” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “Rewards can be earned from all living creatures.”

It should be noted that harmful animals like snakes and scorpions are to be killed, as is gauged from other Ahādith of Bukhārī and Muslim.

﴿13﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا  
السَّلَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Worship the Merciful [Allāh], provide food to people and make the salām common; you will enter Paradise peacefully.”

Offer salām to every Muslim irrespective of whether you know him or not.

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<sup>1</sup> الترمذي (١٨٥٥)، ابن ماجه (٣٦٩٤).



﴿14﴾

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعِظَمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ<sup>1</sup>.

Hadrat Abū Dharr *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: When you meet your (Muslim) brother, you must smile (from which he will conclude that you are happy to meet him). This is charity. Enjoining good and prohibiting evil is charity. Giving direction to a person who has lost his way is charity. Being a guide to one who has poor eyesight is charity. Removing a rock, thorn or bone from the path is charity. Pouring water from your bucket into your brother's bucket is charity.

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<sup>1</sup>سنن الترمذي (١٩٥٦)

﴿15﴾

عَنْ سَعْدِ بْنِ عُبَادَةَ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّ سَعْدٍ  
مَاتَتْ، فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: الْمَاءُ. قَالَ: فَحَفَرَ بَيْتًا  
وَقَالَ: هَذِهِ لِأُمِّ سَعْدٍ.

Hadrat Sa'd ibn 'Ubadah radiyallāhu 'anhu relates that he asked Rasūlullāh sallallāhu 'alayhi wa sallam: “Umm Sa'd radiyallāhu 'anhā (my mother) passed away, so which charity is most virtuous (whose reward I could send to her)?” Rasūlullāh sallallāhu 'alayhi wa sallam replied: “Water.” Sa'd radiyallāhu 'anhu then had a well dug and said: “This (i.e. its reward) is for Umm Sa'd radiyallāhu 'anhā.”

﴿16﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرَى كَسَاهُ اللَّهُ مِنْ خُصْرِ  
الْحِجَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ

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<sup>1</sup> سنن أبي داود (١٦٨١).

ثَمَارِ الْجَنَّةِ، وَأَيَّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ مِنْ  
الرَّحِيقِ الْمَخْتُومِ<sup>١</sup>.

Hadrat Abū Saʿīd *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: The Muslim who clothes a fellow Muslim (who does not have clothing) will be made to wear green clothes in Paradise. The Muslim who feeds a fellow Muslim (who does not have food) will be made to eat the fruit of Paradise. The Muslim who gives water to a thirsty Muslim will be made to drink the sealed nectar of Paradise.

﴿17﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: سَبْعَةٌ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ وَهُوَ فِي قَبْرِهِ  
بَعْدَ مَوْتِهِ: مَنْ عَلَّمَ عِلْمًا، أَوْ كَرَى نَهْرًا، أَوْ حَفَرَ بَيْرًا، أَوْ  
غَرَسَ نَخْلًا، أَوْ بَنَى مَسْجِدًا، أَوْ وَرَثَ مُصْحَفًا، أَوْ تَرَكَ وَلَدًا  
يَسْتَغْفِرُ لَهُ بَعْدَ مَوْتِهِ<sup>٢</sup>.

Hadrat Anas ibn Mālik *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: There are seven things

<sup>1</sup> سنن أبي داود (١٦٨٢)

<sup>2</sup> البيهقي في شعب الإيمان (٣٤٤٩).

whose reward a person receives even after he is lying in his grave after his death: (1) the one who taught knowledge of Islam, (2) the one who dug a water-source, (3) the one who dug a well, (4) the one who planted a tree, (5) the one who constructed a masjid, (6) the one who left behind a copy of the Qur'ān, (7), the one who left behind a child who prays for his forgiveness after his death.

Instead of planting a tree and digging a well, the narration of Ibn Mājah mentions charity and the construction of a traveller's lodge.

This Hadith proves the virtue of Dīnī madāris and general welfare work.

### ﴿18﴾

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَعْطِ فُلَانًا فَإِنَّهُ مُؤْمِنٌ. فَقَالَ: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مُسْلِمٌ. أَفُولَهَا ثَلَاثًا يُرَدُّهَا عَلَيَّ ثَلَاثًا أَوْ مُسْلِمٌ. ثُمَّ قَالَ: إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ مَخَافَةً أَنْ يَكُفَّهُ اللَّهُ فِي النَّارِ<sup>1</sup>.

<sup>1</sup> صحيح مسلم (١٥٠).

Hadrat Sa'd radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam distributed some wealth. I said: “O Rasūlullāh! Give to such and such person as well.” (The following is mentioned towards the end of the Hadīth): Rasūlullāh sallallāhu 'alayhi wa sallam said: Sometimes I give to a certain person while the other person [to whom I did not give anything] is more beloved to me. I give to certain people out of fear that if I do not give them, they will not remain firm on Islam and this will result in Allāh *ta'ālā* flinging them head first into the Hell-fire.

Some new Muslims are not firm on Islam, they cannot bear hardships, and there is the fear of their turning away from Islam. It is necessary to provide comfort to them.

This Hadīth proves the virtue of helping new Muslims and providing comfort to them.

﴿19﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي بَعَثَنِي بِالْحَقِّ لَا يُعَذِّبُ اللَّهُ يَوْمَ الْقِيَامَةِ مَنْ رَحِمَ الْيَتِيمَ وَلَا نَ لَهُ فِي الْكَلَامِ وَرَحِمَ يُتِمَّهُ وَضَعْفَهُ...<sup>1</sup>

Hadrat Abū Hurayrah radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi

<sup>1</sup>الترغيب والترهيب، ج ٢، ص ٧١. أخرجه الطبراني في المعجم الأوسط (٨٨٢٨).

*wa sallam* said: I take an oath in the name of the One who sent me with the true religion. Allāh *ta'ālā* will not punish the one who showed mercy to an orphan, spoke affectionately to him, and felt sorry for him on account of his helplessness.

This Hadīth shows the virtue of orphanages.

From the above Ahādīth we learn many occasions on which we could be of benefit to Allāh's creation. There are many other good works which are collectively found in one verse and one Hadīth:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

Help each other in doing good and piety.<sup>1</sup>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ؟

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: The most beloved person in Allāh's sight is the one who is of most benefit to people.

May Allāh *ta'ālā* inspire us all.

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<sup>1</sup> Sūrah al-Mā'idah, 5: 2.

<sup>2</sup> المعجم الأوسط، ج ٦، ص ١٣٩.

## FASTING

We are specifically required to keep the fard fasts of Ramaḍān and other wājib fasts. Like ṣalāh and zakāh, fasting is a pillar of Islam. In other words, it is a most important essential injunction of Islam. Allāh *ta'ālā* says in this regard:

﴿1﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

O believers! Fasting has been made compulsory on you.<sup>1</sup>

﴿2﴾

عَنْ زِيَادِ بْنِ نَعِيمٍ الْخَضَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعٌ فَرَضَهُنَّ اللَّهُ فِي الْإِسْلَامِ، فَمَنْ جَاءَ بِثَلَاثٍ لَمْ يُغْنَيْنَّ عَنْهُ شَيْئًا حَتَّى يَأْتِيَنَّ بِهِنَّ جَمِيعًا. الصَّلَاةُ وَالزَّكَاةُ وَصِيَامُ رَمَضَانَ وَحُجُّ الْبَيْتِ.<sup>2</sup>

Hadrat 'Umārah ibn Hazm *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: In addition to belief in:

<sup>1</sup> Sūrah al-Baqarah, 2: 183.

<sup>2</sup> أحمد (١٧٧٨٩). هكذا وقع في نسختنا من مسند أحمد عن زياد بن نعيم. ورواه المنذري في كتابه الترغيب والترهيب من طريق عمارة ونسبه إلى الأقدم. والله أعلم.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Allāh *ta'ālā* made four things compulsory. If a person practises on three of them, they will not avail him unless he does all four. They are salāh, zakāh, fasting in the month of Ramādān and pilgrimage to the House of Allāh.

We learn from the above that if a person has been performing salāh, paying zakāh and performed hajj, but does not fast, then the other acts are not enough for his salvation. Fasting contains a special point which is not found in any other act of worship, viz. whether a person is fasting or not is known to Allāh *ta'ālā* alone. This is why only that person will fast who loves Allāh *ta'ālā* or has fear for Him. Even if there is any weakness in the person at present, it is proven through experience that when he does actions which require love and respect, then these qualities [of love and respect] will develop in him. Thus, this shortcoming will be fulfilled by fasting. A person who has Allāh's love and fear in his heart will most certainly be very strong and firm in his Dīn. This proves that fasting results in firmness in Dīn. The next two Ahādīth contain the same theme.



﴿3﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ عَمَلٍ بَنِي آدَمَ لَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي¹.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Allāh *ta’ālā* said: Every deed of a person is for himself except for fasting; it is specifically for Me.

﴿4﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:....يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي².

In another narration Allāh *ta’ālā* says: A fasting person leaves his food, drink and carnal desires (conjugal relations with his wife) for My sake.

This Hadīth is further explained in another Hadīth as follows:

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<sup>1</sup> البخاري (٥٩٢٧).

<sup>2</sup> البخاري (١٨٩٤).

﴿5﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ... قَالَ اللَّهُ... يَدَعُ الطَّعَامَ مِنْ أَجْلِي، وَيَدَعُ الشَّرَابَ مِنْ أَجْلِي، وَيَدَعُ لَذَّتَهُ مِنْ أَجْلِي، وَيَدَعُ زَوْجَتَهُ مِنْ أَجْلِي<sup>1</sup>.

Rasūlullāh *sallallāhu 'alayhi wa sallam* quotes Allāh's statement: He leaves his food for My sake, he leaves his drink for My sake, he leaves his pleasures for My sake, he stays away from his wife for My sake (in other words, he does not fulfil his desires with her).

These Ahādith prove what we said above. This is why Allāh *ta'ālā* refers to fasting as His (as stated in Hadith 3). Because of this peculiar quality of fasting, the next Hadith emphatically refers to fasting as a unique and matchless deed.

﴿6﴾

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ يَا رَسُولَ اللَّهِ، مُرْنِي بِعَمَلٍ قَالَ: عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عَدْلَ لَهُ. قُلْتُ يَا رَسُولَ اللَّهِ، مُرْنِي بِعَمَلٍ. قَالَ: عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عَدْلَ لَهُ. قُلْتُ

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<sup>1</sup>ابن خزيمة (١٨٩٧).

يَا رَسُولَ اللَّهِ، مُرْنِي بِعَمَلٍ. قَالَ: عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عَدْلَ لَهُ.<sup>1</sup>

Hadrat Abū Umāmah *radiyallāhu ‘anhu* narrates: I said: “O Rasūlullāh! Show me a (great) deed.” He said: “Choose fasting because there is no deed equal to it.” I asked (again): “O Rasūlullāh! Show me a (great) deed.” He said: “Choose fasting because there is no deed equal to it.” I asked (a third time): “O Rasūlullāh! Show me a (great) deed.” He said: “Choose fasting because there is no deed equal to it.”

In other words, it is matchless due to certain points which are peculiar to it, for example, it is solely for Allāh [as mentioned in a previous Hadīth], as regards love and fear of Allāh *ta’ālā*. If a fasting person bears this in mind, he will most certainly keep away from sins. This is because sins are committed because of a defect in love and fear. When he saves himself from sins, he will save himself from the Hell-fire as well. This is the meaning of the next Hadīth.



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصِّيَامُ جُنَّةٌ وَحِصْنٌ حَصِينٌ مِنَ النَّارِ.<sup>2</sup>

<sup>1</sup>النسائي (٢٢٢٣)، ابن خزيمة (١٨٩٣).

<sup>2</sup>أحمد (٩٢٢٤)، شعب الإيمان (٣٢٩٣).

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: Fasting is a shield and a strong fort (to save a person) from the Hell-fire.

Just as fasting saves a person from sinning which is an internal illness, it saves a person from many external (physical) illnesses. This is because most of these illnesses stem from excessive eating and drinking. Fasting will cause a decrease in eating and drinking; and so, these physical illnesses will also decrease. (Reference is made to this in the next Hadith).

﴿8﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الْجَسَدِ الصَّوْمُ¹.

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: There is zakāh for everything, and fasting is the zakāh for the body.

Just as zakāh removes the dirt and grime from wealth, fasting removes the dirt and grime from the body. In other words, it removes the destructive elements from which illnesses are born. The following Hadith is very clear on this theme.

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<sup>1</sup>أبو داؤد (١٧٤٦)، شعب الإيمان (٣٣٠٠).

﴿9﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُومُوا تَصِحُّوا.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: Fast regularly and you will remain healthy.

Just as fasting removes internal and external harms, it brings about internal and external joy.

﴿10﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِلصَّائِمِ فَرْحَتَانِ، فَرْحَةٌ حِينَ يُفْطِرُ وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ.<sup>2</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates in a lengthy Hadīth that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A fasting person has two occasions of joy: One is when he opens his fast, and the other is when he will meet Allāh.”

At that time he will rejoice over his fasting.

<sup>1</sup> المعجم الأوسط (٨٣١٢).

<sup>2</sup> صحيح البخاري (٧٤٩٢).

Another act of worship is prescribed for the month of Ramaḍān, viz. to read and listen to the Qur'ān in the tarāwīḥ ṣalāh which is sunnat-e-mu'akkadah. Some of the things in the tarāwīḥ ṣalāh are similar to fasting. For example, sleep which – like food and drink – is liked by the self. Tarāwīḥ reduces the hours of sleep. Furthermore, no one knows exactly how much less a person slept. Many a times a person falls asleep in his ṣalāh while people assume that he is awake. Sometimes a person falls asleep while in prostration, and his body takes on a posture which causes his wuḍū' to break. If the wuḍū' breaks, the ṣalāh breaks automatically. Alternatively, the person's wuḍū' did not break, but that amount of ṣalāh which was performed while asleep was not correct. In such a situation, he will have to repulse a beloved thing like sleep, perform a fresh wuḍū' and repeat his ṣalāh, or repeat that portion of ṣalāh which was performed while he was asleep. All this can only be done by a person who has Allāh's love and fear in his heart. Thus, like fasting, listening to and reading the Qur'ān in the tarāwīḥ ṣalāh cannot have too much of the element of ostentation and showing off. In this way, Allāh ta'ālā combined two forms of worship which have similarities. One is performed during the day and the other at night. This is mentioned in the next two Ahādīth.

﴿11﴾

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى  
فَرَضَ صِيَامَ رَمَضَانَ عَلَيْكُمْ وَسَنَنْتُ لَكُمْ قِيَامَهُ، فَمَنْ

صَامَهُ وَقَامَهُ إِيْمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ  
أُمُّهُ.<sup>١</sup>

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh *ta‘ālā* made the fast of Ramadān compulsory and I made remaining awake at night (for the tarāwīh *salāh* and Qur’ān recitation) Sunnat for you (by Allāh’s order. It is also necessary to perform it because it is sunnat-e-mu’akkadah). The person who keeps fast in Ramadān with imān and the hope of reward, and remains awake during its nights shall emerge from his sins like the day his mother gave birth to him.”

### ﴿12﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: الصَّيَامُ وَالْقُرْآنُ يُشَفِّعَانِ يَوْمَ الْقِيَامَةِ.  
يَقُولُ الصَّيَامُ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّرَابَ بِالنَّهَارِ  
فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ رَبِّ إِنِّي مَنَعْتُهُ التَّوَمَ بِاللَّيْلِ  
فَشَفِّعْنِي فِيهِ فَيُشَفِّعَانِ.<sup>٢</sup>

Hadrat ‘Abdullāh ibn ‘Amr *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The fast and the Qur’ān will both intercede on behalf of a person on the day of Resurrection. The fast

<sup>1</sup>النسائي (٢٢١٠).

<sup>2</sup>أحمد (٦٦٢٦)، والطبراني (١٤٦٧٢)، والحاكم (٢٠٣٦).

will say: ‘O my Sustainer! I kept him away from food and drink during the day, so accept my intercession in his favour.’ The Qur’ān will say: ‘O my Sustainer! I kept him away from having a full night’s sleep, so accept my intercession in his favour.’ The intercession of both will be accepted.”

When we study the last two Ahādīth together, the affinity between fasting and night-worship – as explained previously – becomes clear.

One continuous theme was explained to this point. From here on, different themes will be discussed.

### ﴿13﴾

وَالصَّائِمِينَ وَالصَّائِمَاتِ... أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

The fasting men and the fasting women...Allāh has set aside for them forgiveness and a great reward.<sup>1</sup>

### ﴿14﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُوْنِهِ عَنْ رَبِّكُمْ، قَالَ: ...وَلِخُلُوفٍ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ.<sup>1</sup>

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<sup>1</sup> Sūrah al-Aḥzāb, 33: 35.



Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said (in a lengthy Hadīth): “...The smell which emanates from the mouth of a fasting person (on account of hunger) is more beloved to Allāh than the fragrance of musk.”

Since this smell emanates from the stomach, it cannot be removed even by using a miswāk, although it does decrease.

﴿15﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّيَامُ لِلَّهِ لَا يَعْلَمُ ثَوَابَ عَمَلِهِ إِلَّا اللَّهُ عَزَّ وَجَلَّ.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates (in a lengthy Hadīth in which various amounts of rewards are mentioned for different actions) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Fasting is specifically for Allāh *ta’ālā*. The reward for the fasting person (is unlimited), none except Allāh *ta’ālā* knows it.”

<sup>1</sup> صحيح البخاري (٧٥٣٨).

<sup>2</sup> ابن رجب: لطائف المعارف: ٢٨٤. أخرجه البيهقي في شعب الإيمان: ٣٥٨٩، مطولا.

## ﴿16﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ أَوَّلَ لَيْلَةٍ مِنْ رَمَضَانَ فُتِحَتْ أَبْوَابُ السَّمَاءِ فَلَا يُغْلَقُ مِنْهَا بَابٌ حَتَّى يَكُونَ آخِرَ لَيْلَةٍ مِنْ رَمَضَانَ، وَلَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي فِي لَيْلَةٍ إِلَّا كَتَبَ اللَّهُ لَهُ أَلْفًا وَخَمْسِمِائَةَ حَسَنَةٍ، بِكُلِّ حَسَنَةٍ سَجْدَةٌ. وَبَقِيَ لَهُ بَيْتًا فِي الْجَنَّةِ مِنْ يَأْفُوتَةِ حُمْرَاءَ لَهَا سِتُّونَ أَلْفَ بَابٍ (لِكُلِّ بَابٍ مِنْهَا قَصْرٌ مِنْ ذَهَبٍ مُوشَّجٍ بِيَأْفُوتَةِ حُمْرَاءَ. فَإِذَا صَامَ أَوَّلَ يَوْمٍ مِنْ رَمَضَانَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ إِلَى مِثْلِ ذَلِكَ الْيَوْمِ مِنْ شَهْرِ رَمَضَانَ وَاسْتَعْفَرَ لَهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ صَلَاةِ الْعِدَاةِ إِلَى أَنْ تَوَارَى الْحِجَابُ، وَكَانَ لَهُ بِكُلِّ سَجْدَةٍ يَسْجُدُهَا فِي شَهْرِ رَمَضَانَ بَلِيلٌ أَوْ نَهَارٌ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا خَمْسِمِائَةَ عَامٍ).

Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “The gates of the heavens are opened on the first night of Ramaḍān. They are not closed until the last night of Ramaḍān. Allāh will record 1 500 rewards for each prostration for any believer who

<sup>1</sup> الترغيب والترهيب: ١١٤١٢. البيهقي في شعب الإيمان: ٣٦٣٥.

performs ṣalāh (this refers to the ṣalāh which is performed because of the month of Ramaḍān, e.g. the tarāwīḥ ṣalāh) in any of its nights. A mansion of red rubies is made for him. It will have 70 000 doors, each of which will have an attached house made of gold and decorated with red rubies. When the person keeps the first fast of Ramaḍān, his past sins are forgiven (which were committed from after the first day of Ramaḍān of the previous year). Seventy thousand angels supplicate for his forgiveness daily from the fajr ṣalāh until sunset. No matter how many ṣalāhs he performs in this month – whether at night or during the day – then for each prostration he will be rewarded with a tree in whose shade a rider will be able to ride for 500 years.

### ﴿17﴾

عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ، فَقَالَ: أَيُّهَا النَّاسُ، قَدْ أَظَلَّكُمْ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً وَقِيَامَ لَيْلِهِ تَطَوُّعًا. مَنْ تَقَرَّبَ فِيهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ، وَمَنْ أَدَّى فِيهِ فَرِيضَةً كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ، وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُ الْمَوَاسَاةِ، وَشَهْرٌ يُزَادُ فِيهِ

رَزَقُ الْمُؤْمِنِ، مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ مَغْفِرَةً لِدُنُوبِهِ وَعِتْقَ رَقَبَتِهِ مِنَ النَّارِ وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْءٌ. قَالُوا: لَيْسَ كُلُّنَا يَجِدُ مَا يُفِطِرُ الصَّائِمَ. فَقَالَ: يُعْطِي اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى تَمَرَةٍ أَوْ عَلَى شُرْبَةِ مَاءٍ، أَوْ مُدَقَّةَ لَبَنٍ...

Hadrat Salmān radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam delivered a sermon on the last Friday of Sha‘bān. He said: “O people! A great and blessed month has dawned upon you (i.e. Ramadān). It is a month in which there is a night which is superior to a thousand months. Allāh made fasting during the day compulsory and night worship (tarāwīḥ) less than compulsory (Sunnat). Anyone who does an optional act in this month shall receive the reward of a compulsory act done in other months. Anyone who carries out a compulsory act in this month shall receive the reward of 70 compulsory acts done in other months. The one who provides food to a fasting person (to open his fast), it will be a means for the pardoning of his sins and emancipation from the Hell-fire. And he will receive the same reward as the fasting person without his reward decreasing in any way.” Someone said: “O Rasūlullāh!

<sup>1</sup>ابن خزيمة (٧٨٧).

Everyone does not have so much to give whereby a fasting person can open his fast.” (This person assumed that the fasting person must be given enough food with which he can eat to his fill). Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh shall reward the person even if he gives him just one dry date, enough water to quench his thirst, or milk to which water has been added...”

There is a third type of worship which is performed in the month of Ramaḍān, viz. i’tikāf (seclusion) in the last ten days of Ramaḍān. All the people of a locality are responsible for it, but if even just one person observes this worship, it will suffice for the entire locality.

I’tikāf refers to making the intention of remaining in the masjid for ten days without leaving it unless it is for a pressing need such as having to relieve one’s self. Like the fast and the tarāwīḥ *salāh*, i’tikāf entails having to give up something which is most beloved, viz. the freedom to move about. Furthermore, there can be no ostentation in this act of worship because no one knows whether the person is in the masjid with a specific intention or he has merely come to the masjid just like that. Some of the virtues of i’tikāf are as follows:

## ﴿18﴾

عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اعْتَكَفَ عَشْرًا فِي رَمَضَانَ كَانَ كَحَجَّتَيْنِ وَعُمْرَتَيْنِ<sup>1</sup>.

Hadrat 'Alī ibn Husayn *radiyallāhu 'anhu* narrates from his father who said that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “The one who observes ten days of i'tikāf in the month of Ramadān shall receive the reward of performing hajj and 'umrah two times each.”

## ﴿19﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْمُعْتَكِفِ: هُوَ يَعْكُفُ الذُّنُوبَ وَيَجْرِي لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا<sup>2</sup>.

Hadrat Ibn 'Abbās *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said with reference to a person who observes i'tikāf: “He is kept away from all sins and receives rewards as if he is carrying out all good deeds.”

<sup>1</sup> البيهقي (٣٩٦٦)

<sup>2</sup> ابن ماجه (٣٥٢).

Another virtue in this regard is that the person has to remain in the masjid. The virtue of remaining in a masjid was mentioned in the chapter on erecting a masjid.

Women will observe i'tikāf in their homes in the place where they normally perform their salāh.<sup>1</sup>

﴿20﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ...فَإِذَا كَانَ يَوْمَ عِيدِهِمْ - يَعْنِي يَوْمَ فِطْرِهِمْ - بَاهَى بِهِمْ مَلَائِكَتُهُ... قَالَ: مَلَائِكَتِي عِبِيدِي وَإِمَائِي قَضَوْا فَرِيضَتِي عَلَيْهِمْ ثُمَّ خَرَجُوا يَعْقُونَ إِلَيَّ بِاللُّدْعَاءِ، وَعَزَّتِي وَجَلَالِي وَكَرَمِي وَعُلُوِّي وَارْتِفَاعَ مَكَانِي لِأَجِيبَنَّهُمْ. فَيَقُولُ: إِرْجِعُوا فَقَدْ عَفَرْتُ لَكُمْ وَبَدَلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ. قَالَ فَيَرْجِعُونَ مَغْفُورًا لَهُمْ ذُنُوبُهُمْ.<sup>2</sup>

Hadrat Anas radiyallāhu ‘anhu narrates in a lengthy Hadīth that Rasūlullāh sallallāhu ‘alayhi wa sallam said: When it is the day of ‘īd, Allāh ta‘ālā addresses the angels saying: “My servants fulfilled My duty and have now emerged for supplication. I take

<sup>1</sup> وفي قوله تعالى: "وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ" إشارة لطيفة إلى تخصيص الرجال بالمساجد حيث خص بالخطاب من يتصور مباشرة النساء وما هم إلا الرجال.

<sup>2</sup> شعب الإيمان: ١٣٦٧/٣.

an oath by My greatness, power and generosity! I will most certainly accept their supplications.” Allāh will then say: “You may return, I have pardoned you and turned your evils into good deeds.” They thus return [to their homes] fully pardoned.



## HAJJ

Hajj is compulsory on the one in whom the prerequisites are found, and optional on the one in whom they are not found. Like ṣalāh, zakāh and fasting, hajj is one of pillars of Islam.

## ﴿1﴾

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

It is the right of Allāh over the people to make the pilgrimage of this House, for the person who is able to go to it.<sup>1</sup>

## ﴿2﴾

عَنْ زِيَادِ بْنِ نَعِيمٍ الْخَضَرَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعٌ فَرَضَهُنَّ اللَّهُ فِي الْإِسْلَامِ، فَمَنْ جَاءَ بِثَلَاثٍ لَمْ يُغْنَيْنَّ عَنْهُ شَيْئًا حَتَّى يَأْتِيَنَّ بِهِنَّ جَمِيعًا. الصَّلَاةُ وَالزَّكَاةُ وَصِيَامُ رَمَضَانَ وَحُجُّ الْبَيْتِ.<sup>2</sup>

Hadrat ‘Umārah ibn Hazm *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “In addition to belief in:

<sup>1</sup> Sūrah Āl ‘Imrān, 3: 97.

<sup>2</sup> أحمد (١٧٧٨٩). هكذا وقع في نسختنا من مسند أحمد عن زياد بن نعيم. ورواه المنذري في كتابه الترغيب والترهيب من طريق عمارة ونسبه إلى الأقدم. والله أعلم.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Allāh *ta'ālā* made four things compulsory. If a person practises on three of them, they will not avail him unless he does all four. They are salāh, zakāh, fasting in the month of Ramādān and pilgrimage to the House of Allāh.”

We learn from the above that if a person has been performing salāh, paying zakāh and fasting, but did not perform his compulsory hajj, then the other acts are not enough for his salvation. Hajj contains a special point which is not found in any other act of worship, viz. in the other acts of worship, there are certain rational points which can be understood. On the other hand, the acts of hajj contain the element of love. Thus, hajj will be performed by the one whose love has overpowered his intellect. Even if there is some defect in it at present, it is proven through experience that love develops when a person carries out actions of love. Thus, this defect will be filled by performing hajj. This is especially so when the person carries out the rites of hajj with this intention. The one who has Allāh's love in his heart will obviously be extremely firm in Dīn. This proves that hajj has that special quality of creating firmness in ones Dīn. (A similar explanation was given in the chapter on fasting).

﴿3﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبَيْنَ الصَّفَاءِ وَالْمَرْوَةِ وَرُغْيِ الْجَمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ¹.

Hadrat 'Ā'ishah *radiyallāhu 'anhā* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Walking around the Ka'bah, walking between Safā and Marwah and pelting the Jamarāt are actions which have been laid down for the remembrance of Allāh *ta'ālā*."

Those who only look at things externally will express astonishment and ask for the rational wisdom behind walking around the Ka'bah, pelting the Jamarāt and so on. However, you should not search for rational wisdoms. Instead, think to yourself that it is Allāh's order. By carrying it out, you are remembering Allāh *ta'ālā*, your bond with Him is getting stronger, and your love for Him is being tested in the sense that although you did not fully understand the order, you accepted it. Furthermore, to offer yourself at the House of the Beloved and to run around it are purely actions which display love.

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¹أبو داؤد (١٨٨٨).

## ﴿4﴾

عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ  
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فِيمَ الرَّمْلَانِ الْيَوْمَ وَالْكَشْفُ عَنِ  
الْمَنَاكِبِ وَقَدْ أَطَا اللَّهُ الْإِسْلَامَ وَنَفَى الْكُفْرَ وَأَهْلَهُ مَعَ  
ذَلِكَ لَا نَدْعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

Hadrat Zayd ibn Aslam *radiyallāhu ‘anhu* narrates from his father who said that he heard Hadrat ‘Umar *radiyallāhu ‘anhu* saying: “What is the need to shake the shoulders and expose them (in the *tawāf*) when Allāh *ta’ālā* has now given power to Islam (in Makkah) and wiped out the unbelievers (while this action of shaking and exposing the shoulders was prescribed to display their strength)? Although (this underlying reason no longer remains at present) we will not abandon an action which we used to do during the time of Rasūlullāh *sallallāhu ‘alayhi wa sallam* in emulation of him and in carrying out his order (because Rasūlullāh *sallallāhu ‘alayhi wa sallam* did it on the occasion of the Farewell Pilgrimage even though there was not a single unbeliever in Makkah).”

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<sup>1</sup> سنن أبي داود (١٨٨٧).

If the element of love was not overwhelming in hajj, the absence of a rational reason would have resulted in the suspension of this action.

﴿5﴾

عَنْ عَابِسِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُ أَنَّهُ جَاءَ إِلَى الْحَجَرِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ  
لَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ¹.

Hadrat ‘Ābis ibn Rabī‘ah *radiyallāhu ‘anhu* narrates that Hadrat ‘Umar *radiyallāhu ‘anhu* came towards the Black Stone, kissed it and said: “I know fully well that you are a stone. You can neither benefit anyone nor cause harm. Had I not seen Rasūlullāh *sallallāhu ‘alayhi wa sallam* kissing you I would never have kissed you.”

There can be no reason apart from love for kissing an object which was connected to the beloved. By this statement of his, Hadrat ‘Umar *radiyallāhu ‘anhu* showed that Muslims do not consider the Black Stone to be an object of worship because only that thing can be an object of worship which can benefit or cause harm.

¹سنن أبي داود (١٨٧٣).

## ﴿6﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَجَرَ ثُمَّ وَضَعَ شَفَتَيْهِ عَلَيْهِ يَبْكِي طَوِيلًا.  
 ثُمَّ التَفَتَ فَإِذَا هُوَ بِعُمَرَ بْنِ الْخَطَّابِ يَبْكِي. فَقَالَ: يَا عُمَرُ!  
 هَهُنَا تُسْكَبُ الْعَبْرَاتُ.<sup>1</sup>

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* turned towards the Black Stone, placed his lips on it, remained like that for a long time, and was crying all that while. When he turned around, he saw Hadrat ‘Umar *radiyallāhu ‘anhu* crying profusely. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “O ‘Umar! This is the place where tears are shed.”

To cry while kissing a sign of the Beloved can only be done out of love; not out of fear. Actions displaying love can be done by one’s will, but not crying. Crying only results from an outpouring of emotions. We can therefore conclude that hajj is connected to love. This point is strongly proven from the above Hadīth.

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<sup>1</sup>ابن ماجه (٢٩٤٥).

﴿7﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ عَرَفَةَ فَإِنَّ اللَّهَ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا، فَيُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: اُنْظُرُوا إِلَى عِبَادِي أَتَوْنِي شُعْتًا غُبْرًا صَاحِحِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ، أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ<sup>1</sup>.

Hadrat Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said (in a lengthy Hadīth): “When it is the day of ‘Arafah (the day on which the pilgrims are in ‘Arafāt), Allāh *ta‘ālā* descends to the lowest heaven. He addresses the angels with much pride: ‘Look at My servants who have come from distant places, their hair is dishevelled, their bodies are covered in dust and they are walking in the hot sun. I make you witnesses to the fact that I have forgiven them.”

The loving nature of hajj is clear from the above Hadīth. Furthermore, to speak about it with pride before the angels demonstrates that the loving nature of hajj is beloved to Allāh *ta‘ālā*.

<sup>1</sup> ابن خزيمة: ٢٨٤٠. البهقي في شعب الإيمان: ٤٠٦٨.

These few Ahādīth in which the loving nature of hajj is demonstrated were quoted to serve as examples. In fact, all the rites and actions of hajj are most clear manifestations of this love. For example, walking around the mountains of Muzdalifah and 'Arafāt, repeating the talbiyah (labbayk) in a loud tone, moving about bare-headed, making one's life to appear like death – i.e. wearing the garments of dead people – abstaining from clipping one's nails and hair, and not even killing lice. All this makes a person to appear like a mad man. Abstaining from shaving one's head, hunting animals, chopping off trees, cutting grass and so on – are these the actions of rational people or of lovers?

Some of the actions are not for women. There is a reason for this, viz. the observation of purdah/hijāb.

Walking around the Ka'bah, walking between Safā and Marwah, stoning the Jamarāt, kissing the Black Stone, crying beseechingly, presenting one's self at 'Arafāt in a dishevelled and dusty condition while walking in the hot sun have all been mentioned in the previously-quoted Ahādīth. Just as the element of love is placed in hajj, the places which are related to the performance of hajj – i.e. Makkah and other places – have also been conferred with the element of love. Consequently, this intensifies the colour and hue of hajj. Thus, we read in the following verse:



## ﴿8﴾

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيٍّ بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ  
الْمُحَرَّمِ لَا رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْتِدَةً مِنَ النَّاسِ  
تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرِ لَعَلَّهُمْ يَشْكُرُونَ.

O our Sustainer! I have settled some of my offspring in a valley that is barren, near Your Sacred House. O our Sustainer! So that they may establish *salāh*. Cause, therefore, the hearts of some people to incline towards them and provide them with fruits, perhaps they may be grateful.<sup>1</sup>

The effects of this supplication are clearly observed. Ibn Abī Hātim relates from Suddī:

## ﴿9﴾

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: لَوْ أَنَّ إِبْرَاهِيمَ عَلَيْهِ  
السَّلَامَ حِينَ دَعَا قَالَ: اجْعَلْ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ،  
لَا زِدَحَمَتْ عَلَيْهِ الْيَهُودُ وَالنَّصَارَى.

<sup>1</sup> Sūrah Ibrāhīm, 14: 37.

<sup>2</sup> الدر المنثور: ٤٨١٥، طبعة دار الفكر. وللبيهقي: عن ابن عباس رضي الله عنه قال: لو أن إبراهيم عليه السلام خليل الرحمن كان قال: فاجعل أفئدة الناس تهوي إليهم لحججه اليهود والنصارى، ولكن قال: فاجعل أفئدة من الناس، فخص به المؤمنين. (شعب الإيمان للبيهقي، الرقم: ٣٧٠٨، طبعة مكتبة الرشد).

There is no believer whose heart is not immersed with the love of the Ka'bah. Hadrat Ibn 'Abbās *radiyallāhu 'anhu* said that had Hadrat Ibrāhīm 'alayhis salām said “the hearts of people” [and not “the hearts of some people”], there would have been crowds of Jews and Christians at the Ka'bah. However, he specified the believers by saying “the hearts of some people”.

﴿10﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ: مَا أَطْيَبَكَ مِنْ بَلَدٍ، وَأَحَبَّكَ إِلَيَّ، لَوْ لَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ.<sup>1</sup>

Hadrat Ibn 'Abbās *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* (addressed Makkah at the time of his emigration) and said: “You are such a wonderful city and so beloved to me. Had my people not removed me from you, I would not have gone to live in any other place.”

Since every believer loves Rasūlullāh *sallallāhu 'alayhi wa sallam*, he will certainly love Makkah. Love for Makkah is thus the effect of the supplication of two Messengers.

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<sup>1</sup>الترمذي (٣٩٢٦).

The above entailed a discussion on the religious virtue of hajj and the places of hajj. The religious virtues are the actual and fundamental ones. Allāh *ta'ālā* also placed some worldly benefits in them. Although these should not be in the intention of hajj, they are acquired automatically. The next two verses make reference to this:

﴿11﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ

Allāh made the Ka'bah, which is the Sacred House, a source of maintenance for the (benefit of) people.<sup>1</sup>

The word “benefit” is general in meaning. The religious benefits of the Ka'bah are obvious. Some of its worldly benefits are: it is a place of sanctuary, an annual gathering takes place there through which monetary progress and national unity can be easily realized. Furthermore, the universe will exist as long as it exists. Eventually when the unbelievers demolish it, the Resurrection will follow soon thereafter. This is learnt from the Ahādith.<sup>2</sup>

﴿12﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

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<sup>1</sup> Sūrah al-Mā'idah, 5: 97.

<sup>2</sup> *Bayān al-Qur'an*.

So that they may reach [and experience] the places of their (religious and worldly) benefit.<sup>1</sup>

Examples of religious benefit are: the reward for hajj and Allāh's pleasure. Examples of worldly benefit are: eating the qurbānī meat, trade and business, and so on.

### ﴿13﴾

أَخْرَجَ ابْنُ أَبِي حَاتِمٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ  
قَالَ: أَلْعُمْرَةُ الْحَجَّةُ الصُّغْرَى.

Hadrat Ibn Abī Hātim narrates from Hadrat Ibn 'Abbās *radiyallāhu 'anhu* that 'umrah is the lesser pilgrimage.

There is another act of worship which is very similar to hajj, viz. 'umrah. It is sunnat-e-mu'akkadah. The reality of 'umrah is that it comprises some of the loving acts of hajj. This is why it is referred to as hajj-e-asghar or the lesser pilgrimage.

### ﴿14﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلْعُمْرَةُ الْحَجَّةُ  
الصُّغْرَى.

<sup>1</sup> Sūrah al-Hajj, 22: 28.

<sup>2</sup> (مصنف ابن أبي شيبة، الرقم: ١٣٨٣٩، طبعة دار القبلة).

Hadrat ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhu* said: “Umrah is the lesser pilgrimage.”

However, it is also performed during the hajj season. In this way, two similar acts of worship are combined. ‘Umrah is also performed during other times of the year.

﴿15﴾

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

(When you intend performing hajj or ‘umrah) complete the hajj and ‘umrah for Allāh (to make Him happy, by ensuring you fulfil all the prerequisites and your intention too is purely for reward).<sup>2</sup>

﴿16﴾

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يَمْنَعْهُ عَنِ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ وَسُلْطَانٌ جَائِرٌ أَوْ مَرَضٌ حَائِضٌ فَمَاتَ وَلَمْ يَحْجَّ فَلَيْمَتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا.<sup>3</sup>

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<sup>1</sup> وأخرج ابن أبي شيبة وابن أبي حاتم عن ابن عباس رضي الله عنه قال: العمرة الحجة الصغرى. (الدر المنثور: ٣٣١/٢، طبعة مركز هجر للبحوث).

<sup>2</sup> Sūrah al-Baqarah, 2: 196.

<sup>3</sup> الدارمي (١٨٢٦).

Hadrat Abū Umāmah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If a person does not have any external obstacle, oppressive ruler or chronic ailment which does not prevent him from performing hajj and he still passes away without having performed it, then he may die as a Jew or as a Christian.”

﴿17﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ الْحَجَّ فَلْيَسْتَعْجِلْ<sup>1</sup>

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When a person makes the intention for hajj, he must hasten to perform it.”

﴿18﴾

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خُبثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ إِلَّا الْجَنَّةُ<sup>2</sup>

<sup>1</sup> سنن أبي داود (١٧٣٢).

<sup>2</sup> الترمذي (٨١٠).

Hadrat Ibn Mas'ūd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Perform an 'umrah after hajj (when it is the season of hajj) because both remove poverty and wipe out sins just as the bellows remove the filth and grime of gold and silver (provided there is no opposing factor which prevents this). There is no recompense apart from Paradise for the hajj which is performed cautiously."

This Hadīth mentions the religious benefit of hajj and 'umrah, and it mentions a worldly benefit as well. The sins mentioned in this Hadīth refer to the rights of Allāh *ta'ālā* because sins connected to the rights of fellow humans cannot be pardoned even through martyrdom.

﴿19﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحُجَّاجُ وَالْعُمْرَارُ وَفَدُ اللَّهِ، إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنْ اسْتَعْفَرُوهُ غَفَرَ لَهُمْ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Those who are performing hajj and 'umrah are the guests of Allāh *ta'ālā*. If they supplicate to Him, He accepts their supplication. If they seek His forgiveness, He forgives them."

<sup>1</sup>ابن ماجه (٢٨٩٤).

﴿20﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا أَوْ غَارِبًا ثُمَّ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ الْعَازِي وَالْحَاجِّ وَالْمُعْتَمِرِ إِلَى يَوْمِ الْقِيَامَةِ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If a person leaves for hajj, ‘umrah or jihād and then passes away (before carrying out these acts), Allāh will record in his favour the reward of a person who performed hajj, ‘umrah or waged jihād until the day of Resurrection.”

There is another action connected to hajj, viz. visiting the blessed grave of Rasūlullāh *sallallāhu ‘alayhi wa sallam* which, according to most ‘ulamā’, is desirable. Hajj contains the element of love for Allāh *ta’ālā* while visiting the blessed grave contains the element of love for Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Hajj results in progress in one’s love for Allāh *ta’ālā* while visiting the blessed grave results in an increase in one’s love for Rasūlullāh *sallallāhu ‘alayhi wa sallam*. We can well imagine how strong the Dīn of a person will be in whose heart is the love of Allāh *ta’ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

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<sup>1</sup>البیهقي (٣٨٠٦).



﴿21﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: مَنْ حَجَّ فَزَارَ قَبْرِي  
بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي.<sup>1</sup>

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “The one who performs hajj and then visits my grave after my demise is as if he visited me in my lifetime.”

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* equated visiting his grave to visiting him in his lifetime. Imagine if we were able to meet Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* in his lifetime how much our love for him would develop in our hearts! Visiting his grave after his demise will have the same effect.

This Hadīth was quoted in support of that claim. Notwithstanding it, increase in one’s love for Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* after visiting his grave is openly observed. Just as the element of love has been placed in the venue of hajj – i.e. in Makkah Mukarramah – in like manner, the element of love has been placed in the venue of ziyārat, i.e. in Madinah Munawwarah.

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<sup>1</sup> البيهقي (٣٨٥٧).

## ﴿22﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ... اللَّهُمَّ... وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates (in a lengthy Hadith) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “O Allāh! He (i.e. Hadrat Ibrāhīm *‘alayhis salām*) supplicated to You in favour of Makkah, I am supplicating to You in favour of Madīnah...”

It was stated in point number eight that Hadrat Ibrāhīm *‘alayhis salām* had supplicated that Makkah Mukarramah should be made beloved to the people. Thus, the supplication in favour of Madīnah Munawwarah will be to make it twice as beloved.

## ﴿23﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ... ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحَبِّبْنَا مَكَّةَ أَوْ أَشَدَّ...<sup>2</sup>

<sup>1</sup>مسلم (١٣٧٣).

<sup>2</sup>البخاري (١٨٨٩).

Hadrat 'Ā'ishah *radiyallāhu 'anhā* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "O Allāh! Make Madīnah beloved to us as we used to love Makkah, in fact, make it even more beloved..."

﴿24﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَتَنَظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ، أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا.

Hadrat Anas *radiyallāhu 'anhu* narrates that when Rasūlullāh *sallallāhu 'alayhi wa sallam* used to return from a journey and his eyes used to fall on the walls of Madīnah, he would unsaddle his animal and urge it to move faster out of love for Madīnah.

When the beloved [Madīnah] of the beloved [Rasūlullāh *sallallāhu 'alayhi wa sallam*] is beloved to him, all Muslims will certainly have love for Madīnah Munawwarah.

﴿25﴾

عَنْ يَحْيَى بْنِ سَعِيدٍ... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ... مَا عَلَى الْأَرْضِ بُقْعَةً أَحَبَّ إِلَيَّ أَنْ يَكُونَ قَبْرِي  
بِهَا مِنْهَا...ثَلَاثَ مَرَّاتٍ<sup>١</sup>.

Hadrat Yahyā ibn Saʿīd *rahimahullāh* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “There is no place in this entire world which I would like to be my grave except for Madīnah.” He said this three times.

The explanation given to the previous Hadīth applies here as well. Furthermore, there is no need for any proof to demonstrate that love increases through hajj and the visit to Madīnah, and the love which every Muslim has for the places of hajj and for Madīnah. The effect which this love has on one’s Dīn was explained above. O Muslims who have the means to go for hajj and to visit Madīnah, do not allow this opportunity to pass!

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<sup>1</sup>مشکوٰۃ المصابیح، ج ۳، ص ۱۲۸.

## QURBĀNĪ

Qurbānī is compulsory on the one on whom zakāh is compulsory. The one on whom zakāh is compulsory was explained in a previous chapter. Qurbānī is also compulsory on certain persons on whom zakāh is not compulsory. Consult an 'ālim for an explanation in this regard.

If a person on whom qurbānī is not compulsory makes it for himself or his minor children, he will be rewarded immensely. If he does it on behalf of a deceased person, the latter too will receive a great reward.

### Qur'ānic verses

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ  
مِّنْ بَهِيمَةِ الْأَنْعَامِ.

For every nation have We appointed a sacrifice so that they may remember the name of Allāh over the slaughter of the cattle which He gave them.<sup>1</sup>

The cattle referred to in the above verse are detailed in another verse as follows:

ثَمَنِيَّةَ أَزْوَاجٍ، مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ...

Allāh created eight males and females: of sheep two, and of goats two...<sup>2</sup>

<sup>1</sup> Sūrah al-Ḥajj, 22: 34.

<sup>2</sup> Sūrah al-An'ām, 6: 143.

وَمِنَ الْإِيلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ...

Of camels He created two, and of bovine cattle two...<sup>1</sup>

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ

The camels driven to the Ka'bah [for sacrifice] have We appointed for you as symbols of Allāh's name (through the sacrifice, Allāh's greatness and the loftiness of His religion is displayed, and in addition to this wisdom), therein is much good for you (e.g. the worldly benefit of eating their meat and feeding it to others. Benefit in the Hereafter entails reward).<sup>2</sup>

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Neither their meat nor their blood reaches Allāh. Rather, it is the piety of your hearts that reaches Him.<sup>3</sup>

Allāh *ta'ālā* then says:

وَبَشِّرِ الْمُحْسِنِينَ

Give glad tidings to the righteous ones.<sup>4</sup>

<sup>1</sup> Sūrah al-An'ām, 6: 144.

<sup>2</sup> Sūrah al-Hajj, 22: 36.

<sup>3</sup> Sūrah al-Hajj, 22: 37.

<sup>4</sup> Sūrah al-Hajj, 22: 37.

**Points learnt from the above**

1. Qurbānī was prescribed on previous nations.
2. Although goats and sheep are also qurbānī animals, the verse makes specific reference to camels and cattle because their qurbānī is superior to the qurbānī of goats and sheep. If a person does not slaughter an entire camel or ox but takes one share of it, then if the value of the entire goat or sheep is equal to the value of the meat of the camel or ox, then the one whose meat is better will be considered to be superior. If they are not the same in value and meat, the one which is more will be superior.<sup>1</sup>
3. Sincerity in qurbānī means that it must be done specifically for Allāh *ta'ālā* and to acquire reward from Him alone.

فَصَلِّ لِرَبِّكَ وَانْحَرْ

So perform ṣalāh for your Sustainer, and  
sacrifice.<sup>2</sup>

This order to sacrifice is issued to Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. If it is emphasised on him, how can we be absolved of it? The same can be said of ṣalāh – he is ordered to perform it and so are his followers.

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<sup>1</sup> Shāmī from Tātār Khānīyyah.

<sup>2</sup> Sūrah al-Kauthar, 108: 2.

Ahādīth

﴿1﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا عَمَلٌ أَدْرِي مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدِّمَاءِ، إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ، فَطَبِّبُوا بِهَا نَفْسًا¹.

Hadrat 'Ā'ishah radiyallāhu 'anhā narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: “During the days of qurbānī there is no action which is more beloved to Allāh *ta'ālā* then the act of sacrificing an animal. The sacrificial animal will present itself on the day of Resurrection with its horns, hair and skin (i.e. the person will be rewarded for all these things). Before the blood of the sacrificial animal falls to the ground, it reaches a special rank in Allāh's court. You should therefore perform qurbānī enthusiastically.”

Do not feel bad about having to spend high amounts.

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¹ الترمذي (١٤٩٣) واللفظ له، وابن ماجه (٣١٢٦).



## ﴿2﴾

عَنْ زَيْدِ بْنِ أَرْقَمَ: قُلْتُ - أَوْ قَالُوا - يَا رَسُولَ اللَّهِ، مَا هَذِهِ الْأَصَاحِي؟ قَالَ: سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ، قَالُوا: مَا لَنَا مِنْهَا؟ قَالَ: بِكُلِّ شَعْرَةٍ حَسَنَةً، قَالُوا: يَا رَسُولَ اللَّهِ، فَالْصُّوفُ؟ قَالَ: بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٌ<sup>١</sup>.

Hadrat Zayd ibn Arqam *radiyallāhu ‘anhu* narrates that the Sahābah *radiyallāhu ‘anhum* asked: “O Rasūlullāh! What is this qurbānī?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “It is the way of your (genealogical or spiritual) father, Ibrāhīm *‘alayhis salām*.” They asked: “What will we receive from it, O Rasūlullāh?” He replied: “One reward for every hair.” The Sahābah asked: “What if (it is an animal) which has wool?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “One reward for every fibre of wool.”

## ﴿3﴾

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا فَاطِمَةُ قُومِي فَاشْهَدِي أُضْحِيَّتِكَ فَإِنَّ لَكَ بِأَوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا مَغْفِرَةً لِكُلِّ ذَنْبٍ، أَمَا إِنَّهُ يُجَاءُ بِلَحْمِهَا

<sup>1</sup> السنن الكبرى للبيهقي، ج ٩، ص ٢٦١. تخريج المسند (١٩٢٨٣).

وَدَمِهَا تُوضَعُ فِي مِيزَانِكَ سَبْعِينَ ضِعْفًا. فَقَالَ أَبُو سَعِيدٍ  
رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ، أَهَذَا لِآلِ مُحَمَّدٍ خَاصَّةً فَإِنَّهُمْ  
أَهْلٌ لِمَا خُصُّوا بِهِ مِنَ الْخَيْرِ، أَوْ لِلْمُسْلِمِينَ عَامَّةً. قَالَ لِآلِ  
مُحَمَّدٍ خَاصَّةً وَلِلْمُسْلِمِينَ عَامَّةً.<sup>1</sup>

Hadrat 'Alī *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “O Fāṭimah! Get up and come near your sacrificial animal (when it is about to be slaughtered) because all your sins are pardoned with the first drop of blood which falls to the ground. Remember that (on the day of Resurrection) the blood and flesh (of the sacrificial animal) will be brought and placed in your scale (of deeds) by multiplying it seventy times (and you will receive rewards in exchange for them all).”

Abū Sa'īd *radiyallāhu 'anhu* said: “O Rasūlullāh! Is this (reward) specifically for the family of Muḥammad *sallallāhu 'alayhi wa sallam*, because they are certainly eligible to have special rewards reserved for them, or is it for all the Muslims as well?” Rasūlullāh *sallallāhu 'alayhi wa sallam* replied: “(When viewed from one angle) it is specifically for the family of Muḥammad, and it is for all the Muslims as well.”

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<sup>1</sup> عبد بن حميد في المسند: ٧٨. البيهقي (١٩٦٣٥). الترغيب والترهيب: ١٦٠/٢.

The meaning of the special reward for the family of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* seems to be similar to where the Qur’ān states that the wives of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* shall receive a double reward for the good which they do, and a double punishment for the sins which they commit. Thus, from the Qur’ān this rule is applied to Rasūlullāh’s wives, and from this Hadīth to his children. This demonstrates their seniority.



عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَحَّى طَيِّبَةً نَفْسُهُ مُحْتَسِبًا لِأُضْحِيَّتِهِ كَانَتْ لَهُ حِجَابًا مِنَ النَّارِ<sup>۱</sup>

Hadrat Husayn ibn ‘Alī radiyallāhu ‘anhu narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “When a person sacrifices his animal with a happy heart and with the intention of reward, the sacrificial animal will become a barrier for him from the Hell-fire.”



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ وَجَدَ سَعَةً فَلَمْ يُضَحَّ فَلَا يَقْرُبُ مُصَلًّا<sup>۱</sup>.

<sup>۱</sup> الطبرانی (۸۴۱۳) (۴۷۳۶). الترغيب والترهيب: ۱۶۰/۲.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If a person does not make qurbānī despite being able to do so should not attend our ‘id prayer.”

Look at the extent of displeasure which is displayed here! Can any Muslim ever tolerate Rasūlullāh’s displeasure!? This applies to the one on whom qurbānī is wājib, and not on the one who cannot afford it.

### ﴿6﴾

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ نَحَرَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ. وَفِي رِوَايَةٍ: عَنْ جَابِرِ بْنِ عَبْدِ  
اللَّهُ ذَبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَائِشَةَ رَضِيَ  
اللَّهُ عَنْهَا بَقْرَةً يَوْمَ النَّحْرِ.

Hadrat Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* slaughtered a cow on behalf of his wives on the occasion of hajj. Another narration states that he slaughtered a cow on behalf of Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* on the day of ‘id al-ad-hā.

It does not necessarily mean that he slaughtered one cow on behalf of all his wives. Rather, he must have slaughtered for seven. If slaughtering a cow despite

<sup>1</sup> ابن ماجه (٢١٢٣)، واحمد (٨٢٧٣) واللفظ له.

<sup>2</sup> مسلم (١٣١٩).

camels and goats being in abundance is not considered to be coincidental, then it is possible that Rasūlullāh sallallāhu 'alayhi wa sallam did it intentionally to wipe out the polytheist practice of the Jews who used to worship the calf. Some narrations state that beef is harmful. This is not a ruling of the Sharī'at. Rather, it is as a precaution. This is similar to the prohibition issued to Hadrat 'Alī radiyallāhu 'anhu from eating dates. This was explained in the chapter "Rights of one's self", Hadīth number nine. Halīmī states that the reason for this precaution is that the Hijāz is a dry arid region and beef has dry properties. Thus, it seems that the precaution applies to those who reside in that region. He also states that most 'ulamā' agree with this explanation.



عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَضَيِّعَ عَنْهُ بَكَبْشَيْنِ. فَأَنَا أُحِبُّ أَنْ أَفْعَلَهُ. وَقَالَ مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ فِي حَدِيثِهِ: ضَيَّعَ عَنْهُ بَكَبْشَيْنِ وَاحِدٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ عَنْهُ. فَقِيلَ لَهُ، فَقَالَ: إِنَّهُ أَمَرَنِي فَلَا أَدْعُهُ أَبَدًا<sup>1</sup>.

عَنْ حَنْشٍ رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ ضَيَّعَ بَكَبْشَيْنِ، وَقَالَ أَحَدُهُمَا عَنِّي وَالْآخَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

<sup>1</sup>أحمد شاكر، مسند أحمد: ٣١٦/٢.

وَسَلَّمَ. فَقُلْتُ لَهُ فَقَالَ أَمَرَنِي بِهِ يَعْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَوْ قَالَ أَوْصَانِي بِهِ فَلَا أَدْعُهُ أَبَدًا.

Hadrat Hanash radiyallāhu 'anhu narrates:  
I saw Hadrat 'Alī radiyallāhu 'anhu  
sacrificing two sheep and he said: "One is  
for myself and the other is on behalf of  
Rasūlullāh sallallāhu 'alayhi wa sallam."  
When I asked him about it, he said:  
"Rasūlullāh sallallāhu 'alayhi wa sallam  
ordered me to do this, so I will never give it  
up."

Rasūlullāh sallallāhu 'alayhi wa sallam enjoys a great  
right over us. Even if we apportion one share every year  
for Rasūlullāh sallallāhu 'alayhi wa sallam it will not  
be such a major accomplishment by us.

### ﴿8﴾

عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ ضَحَّى بِكَبْشَيْنِ أَمْلَحَيْنِ فَقَالَ عِنْدَ الْأَوَّلِ: عَنْ  
مُحَمَّدٍ وَآلِ مُحَمَّدٍ. وَعِنْدَ الثَّانِي: عَمَّنْ آمَنَ بِي وَصَدَّقَنِي مِنْ  
أُمَّتِي.<sup>1</sup>

Hadrat Abū Talḥah radiyallāhu 'anhu  
narrates that Rasūlullāh sallallāhu 'alayhi  
wa sallam sacrificed two sheep. He said

<sup>1</sup> الطبراني في الكبير والأوسط (٤٧٣٦).

when he slaughtered the first one: “This is for Muḥammad and on behalf of the family of Muḥammad.” He said when he slaughtered the second one: “This is for the one who believes in me and affirms me from my ummat.”

This means that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* wanted to include the ummat in the reward. It does not mean that he performed it on behalf of everyone so the responsibility of qurbānī no longer remains on anyone.

A point which is worth pondering over is that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* remembered the ummat at the time of qurbānī. It will be most unfortunate if his followers do not think of him and do not apportion a share for him.

### ﴿9﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: اسْتَسْمِنُوا ضَحَايَاكُمْ فَإِنَّهَا مَطَايَاكُمْ عَلَى  
الصِّرَاطِ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Fatten your sacrificial animals because they will be your conveyances across the bridge.”

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<sup>1</sup> كنز العمال (١٤١٧٧).

Two explanations are given in this regard.

(1) The animals will themselves become conveyances. If the person sacrificed several animals [over the years], they will all become one huge animal or one animal will convey him to a certain point, the next animal to the next point, and so on.

(2) Through the blessings of the qurbānīs, it will become very easy to go across. It will be as though he is riding the animals and crossing over.

*Kanz al-'Ummāl* contains a Hadīth which states: The most superior qurbānī animal is the one which is of the highest quality and very healthy.

Another Hadīth states: The most beloved qurbānī animal is the one which is of the highest quality and very healthy.



## INCOME AND EXPENDITURE

One must neither commit any act against Islam when earning an income nor when spending his wealth.

﴿1﴾

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا تَزُولُ قَدَمُ ابْنِ آدَمَ  
يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ. عَنْ عُمَرِ  
فَيْمَ أَفْتَاهُ، وَعَنْ شَبَابِهِ فَيْمَ أَبْلَاهُ، وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ  
وَفَيْمَ أَنْفَقَهُ، وَمَاذَا عَمِلَ فَيْمَ عَلِمَ<sup>1</sup>.

Hadrat Ibn Mas'ūd *radīyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "A person will not be able to move on the day of Resurrection until five questions are posed to him. (From among these five, two questions are): Where he earned his wealth from (lawful or unlawful sources)? Where he spent his wealth?"

When a person is earning, he must not do anything which is against Islam. For example, interest transactions, accepting bribes, forfeiting the rights of others, taking away the property of someone, making undue claims to an inheritance, refusing to pay a debt, depriving a person of his share in inheritance (as is the norm with some people in denying women their share),

<sup>1</sup> سنن الترمذي (٢٤١٦).

to become so engrossed in earning that a person neglects ṣalāh or forgets about the Hereafter, does not pay zakāh, abstains from hajj, does not seek Islamic knowledge, abstains from visiting and meeting the pious, and so on.

In the same way, a person must not break any order of Islam when spending his wealth. For example, spending it in sinful activities; for wedding and funeral customs; for the sake of showing off; spending extravagantly on food, clothing, house construction and decoration, vehicles, hunting or on toys for children.

If a person earns or accumulates wealth after bearing in mind the above precautions, there will be nothing wrong with it. In fact, there are certain situations when it is better to do it, if not necessary. As is the case with one's wife and children, feeding and clothing them, the need for money to educate them in Dīn, or for the protection of Dīn. For example, spending on madāris, for the service of Muslims, propagation of Islam, Muslim orphanages, masājid. All this applies even more when the enemies of Islam are spending their resources for the destruction of these institutions, and money can only be combated with money. For example, Allāh *ta'ālā* ordered the upkeep and maintenance of horses,<sup>1</sup> and Rasūlullāh ṣallallāhu 'alayhi wa sallam himself mentioned special rewards for the keeping of horses and promised great rewards for each of the different conditions of horses (in Sahīh Muslim). Therefore, in situations of this nature, it will be an act of worship to acquire money and wealth for the present

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<sup>1</sup> Sūrah al-Anfāl, 8: 60.

and future needs<sup>1</sup> of Dīn. This is mentioned in the following Ahādīth.

﴿2﴾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ.

Hadrat ‘Abdullāh *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Seeking lawful sustenance is an obligation after the obligation (of worship).”

﴿3﴾

عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ...وَأَحَدِيذُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ: عَبْدٌ رَزَقَهُ اللَّهُ مَالًا

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<sup>1</sup> For example, if non-Muslim landlords are making life difficult for Muslim masses. If Muslims own lands, they can give refuge to these Muslims in difficulty.

<sup>2</sup> البيهقي (٨٣٦٧)

وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحْمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ  
حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ<sup>1</sup>.

Hadrat Abū Kabshah Anmārī *radiyallāhu ‘anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “This world is for four people...One of them is the one to whom Allāh *ta’ālā* gave wealth and knowledge of Dīn. He thus fears Allāh, maintains good ties with his relatives, and practises on their rights for Allāh’s sake. He is of the highest category...”

#### ﴿4﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ...إِنَّ هَذَا الْمَالَ خَصْرَةٌ حُلُوءٌ، فَمَنْ  
أَخَذَهُ لِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعَمَ الْمَعُونَةُ...<sup>2</sup>

Hadrat Abū Sa’id Khudrī *radiyallāhu ‘anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “This wealth is appealing and attractive. The one who acquires it with its due right (in accordance with the Shari’at)

<sup>1</sup> سنن الترمذي (٢٣٢٥).

<sup>2</sup> البخاري (٦٤٢٧).

and spends it rightly (in lawful places), then it is an excellent help...”

﴿5﴾

عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... يَا عَمْرُو! نِعْمًا بِالْمَالِ الصَّالِحِ لِلرَّجُلِ الصَّالِحِ.

Hadrat ‘Amr ibn al-‘Ās *radiyallāhu ‘anhu* narrates (in a lengthy Hadith) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Good wealth for a good person is an excellent thing.”

﴿6﴾

عَنْ مِقْدَامِ بْنِ مَعْدِكْرَبٍ رَضِيَ اللَّهُ عَنْهُ... قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَنْفَعُ فِيهِ إِلَّا الدِّينَارُ وَالْدِّرْهَمُ.

Hadrat Miqdām ibn Ma’dikariba *radiyallāhu ‘anhu* narrates that he heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “There will come a time when only gold and silver coins will be of use to people.”

<sup>1</sup> رواه أحمد (١٧٨٠٢).

<sup>2</sup> رواه أحمد (١٧٤٠١).

﴿7﴾

عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ كَانَ الْمَالُ فِيمَا مَضَى يُكْرَهُ، فَأَمَّا  
 الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ، وَقَالَ لَوْ لَا هَذِهِ الدَّنَائِيرُ لَتَمَنَّدَلْ  
 بِنَا هَؤُلَاءِ، وَقَالَ مَنْ كَانَ فِي يَدِهِ مِنْ هَذِهِ شَيْءٌ فَلْيُصْلِحْهُ  
 فَإِنَّهُ زَمَانٌ إِنْ احتَاجَ كَانَ أَوَّلُ مَنْ يَبْذُلُ دِينَهُ، وَقَالَ الْحَلَالُ  
 لَا يَحْتَمِلُ السَّرْفَ.<sup>1</sup>

Hadrat Sufyān Thaurī *rahimahullāh* said:  
 “Wealth was disliked in the first era (the era  
 of the Sahābah radiyallāhu ‘anhum. The  
 heart used to have the strength of Dīn, so  
 there was no need to acquire strength  
 through wealth. Furthermore, people  
 preferred remaining aloof from wealth after  
 they observed its many harms). However, in  
 the present time, it is a shield for the  
 believer.”

He is saved from irreligiousness through it because the  
 heart no longer has that strength. Thus, he is  
 distressed in the absence of wealth. In his distress and  
 worry, he destroys his Dīn as well.

He also said: “If we did not have this  
 money, these powerful people would have  
 disgraced and humiliated us.”

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<sup>1</sup> شرح السنة للبغوي، الرقم: ٤٠٩٩، طبعة المكتب الإسلامي.

Disgrace sometimes damages one's Dīn as well. They now honour us on account of our wealth. This honour results in the preservation and safeguarding of our Dīn.

He said further: "If a person has any money with him, he must upkeep it (i.e. he must increase it or, at least, not destroy it) because this time is such that if a person is in need of money then the first thing which he suffers is humiliation in Dīn."

He said: "Lawful wealth cannot tolerate wasteful spending."

In other words, in most cases it is not so much that it can be squandered in the wrong places and still not get used up. A person should therefore be careful how he spends it and he must spend it only at times of need so that he is not distressed and worried by it getting used up quickly.

The virtues of earning lawful wealth are now mentioned.



عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ التَّيِّبِينَ  
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ<sup>1</sup>.

Hadrat Abū Saʿīd *radīyallāhu ʿanhu*  
narrates that Rasūlullāh *sallallāhu ʿalayhi*

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<sup>1</sup>الترمذي (١٢٠٩).

*wa sallam* said: “The honest and trustworthy trader shall be with the Prophets, the truthful and the martyrs (on the day of Resurrection).”

This shows the virtue of lawful trade and business.

﴿9﴾

عَنْ مِقْدَامِ بْنِ مَعْدِ كَرِبَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ.<sup>1</sup>

Hadrat Miqdām ibn Ma’dikariba *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “No person consumed food which is better than what he earned with his own hands. Allāh’s Messenger, Dāwūd *‘alayhis salām*, used to eat from what he earned with his own hands.”

Hadrat Dāwūd *‘alayhis salām* used to make armour, as stated in the Qur’ān. From this we learn the virtue of lawful earning. Unlawful earning is sinful, e.g. photographs of animate things, music and so on.

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<sup>1</sup> البخاري (٢٠٧٢).



﴿10﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَاعَى الْغَنَمَ. فَقَالَ الصَّحَابَةُ: وَأَنْتَ؟ فَقَالَ نَعَمْ. كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhū* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh *ta’ālā* did not commission any Prophet who was not a shepherd.” The Sahābah *radiyallāhu ‘anhūm* asked: “Did you also herd sheep?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “Yes. I used to tend to the sheep of the people of Makkah in exchange for a few qīrāt.”

One qīrāt is 1/24<sup>th</sup> part of a dīnār.

This Hadīth also demonstrates the virtue of manual labour. We learn the virtue of working for several people.

﴿11﴾

عَنْ عُتْبَةَ بْنِ النَّدْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ سُورَةَ طه... فَقَالَ: إِنَّ

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<sup>1</sup> البخاري (٢٢٦٢).

مُوسَى أَجَرَ نَفْسَهُ ثَمَانِي سِنِينَ أَوْ عَشْرًا عَلَى عِقَّةِ فَرْجِهِ  
وَطَعَامِ بَطْنِهِ...

Hadrat ‘Utbah ibn an-Nadhr *radiyallāhu ‘anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Hadrat Mūsā ‘*alayhis salām* had got himself employed for eight or ten years...”

He was employed by Hadrat Shu‘ayb ‘*alayhis salām* to tend to his sheep. This story is related in the Qur‘ān. This Hadīth shows the virtue of working for one person.

﴿12﴾

عَنْ ثَابِتِ بْنِ صَحَّاحٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمَزَارَعَةِ وَأَمَرَ بِالْمُوَاجَرَةِ، وَقَالَ:  
لَا بَأْسَ بِهِ.

Hadrat Thābit ibn ad-Dahhāk *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* permitted giving a piece of land on rent, and he said that there is no harm in it.

Income from lawful renting is learnt from this Hadīth.

<sup>1</sup>ابن ماجه (٢٤٤٤).

<sup>2</sup>مسلم (١٥٤٩).

﴿13﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَغْرِسُ مُسْلِمٌ غَرْسًا وَلَا يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا شَيْءٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ.<sup>1</sup>

Hadrat Anas radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: “When a Muslim plants a tree or engages in agriculture; and then a human, bird or animal eats from it; it is recorded as a charity in favour of that person.”

The virtue of planting a tree or engaging in agriculture and farming is proven from this Hadīth. This is also an approved form of income.

﴿14﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ... (ثم قال بعد بيع أشياءه) إِذْهَبْ فَاحْتَطَبْ وَبِعْ... إِلَى قَوْلِهِ: هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ الْمَسْأَلَةَ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ.<sup>2</sup>

Hadrat Anas radiyallāhu 'anhu narrates (in a lengthy Hadīth) that a man from the

<sup>1</sup>مسلم (١٥٥٢).

<sup>2</sup>أبو داؤد (١٦٤١)، ابن ماجه (٢١٩٨).

Anṣār came to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* to ask him for something. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* asked for a mat and cup for drinking water from his house and auctioned it. From the money which he obtained, he bought some food and an axe, and gave these to the man. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said to him: “Go and chop wood, and sell it.” He added: “This is better for you than begging which appears as a blot of disgrace on your face (on the day of Resurrection).”

We learn from this that no matter how menial a job maybe – even if it means cutting grass – it is better than begging. Even if the status of begging has been raised, e.g. many people have made going around for donations their occupation, this weighs heavily on the person and on others as well. If a donation is requested in a general gathering for Dīnī works, there is no harm in it.

### ﴿15﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْمُؤْمِنَ الْمُحْتَزِفَ<sup>١</sup>.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Allāh *ta’ālā* loves the believer who engages in a lawful livelihood.”

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<sup>1</sup>الترغيب من الطبراني والبيهقي (١١٨١).

We learn from this that lawful means of earning an income should not be despised. Further on it is mentioned that a person may even store his lawful earning for his own consolation.

﴿16﴾

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: كَانَتْ أَمْوَالُ بَنِي  
التَّضْيِيزِ مِمَّا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ  
عَلَيْهِ بِحَيْلٍ، وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ خَاصَّةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَنَتِهِ، ثُمَّ يَجْعَلُ مَا  
بَقِيَ فِي السِّلَاحِ وَالْكَرَاعِ عُدَّةً فِي سَبِيلِ اللَّهِ.

Hadrat 'Umar radiyallāhu 'anhu narrates (in a lengthy Hadīth): The properties of the Banū Naḍīr (a Jewish tribe) were reserved for the expenses of Rasūlullāh sallallāhu 'alayhi wa sallam. From these properties (which came into the ownership of Muslims after they were victorious over the Banū Naḍīr), Rasūlullāh sallallāhu 'alayhi wa sallam used to give one year's stipends to his wives. Whatever remained of it would be spent on weapons and horses (for jihād).

<sup>1</sup> صحيح البخاري (٢٩٠٤).

﴿17﴾

عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ  
 اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنِّي لَا أُحَدِّثُ إِلَّا صِدْقًا، وَأَنْ أُنْخَلِعَ مِنْ  
 مَالِي كُلِّهِ صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ: أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ.  
 فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ<sup>1</sup>.

Hadrat Ka'b ibn Mālik radiyallāhu 'anhū narrates that he said: "O Rasūlullāh! Part of my repentance is that I will always speak the truth, and I will give all my wealth for Allāh *ta'ālā* and His Messenger *sallallāhu 'alayhi wa sallam*." Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Retain some of your wealth for that will be to your advantage." (The advantage is that a person does not become stressed and worried over how he will obtain something for his daily needs). I said: "I will retain my share which I received from Khaybar."

From the previous Hadīth we observe Rasūlullāh *sallallāhu 'alayhi wa sallam* himself storing some wealth for the future. In the present Hadīth we see how he advises one of his Companions to keep something for himself.

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<sup>1</sup>الترمذي (٣١٠٢).

﴿18﴾

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي لَا أَكْرَهُ الرَّجُلَ  
فَارِعًا، لَا فِي عَمَلِ الدُّنْيَا وَلَا فِي الْآخِرَةِ.<sup>1</sup>

Hadrat Ibn Mas'ūd *radīyallāhu 'anhu* said:  
“I detest a person who is idle. He is neither  
engaged in any worldly activity nor any  
activity related to the Hereafter.”

We learn from this Hadīth that if a person is not engaged in any Dīnī work, he must occupy himself in lawful work to earn a living. He must not pass his life in futility. As for those who are occupied in Dīnī works, they should not worry about a livelihood. Allāh *ta'ālā* has taken the responsibility to see to them.

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The previous discussion was on income. The following Ahādīth discuss expenditure.

﴿19﴾

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ... وَكَرِهَ لَكُمْ  
...وِإِصَاعَةَ الْمَالِ.<sup>2</sup>

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<sup>1</sup>المقاصد الحسنة (٢٤٦).

<sup>2</sup>البخاري (٥٩٧٥).

Hadrat Mughīrah *radiyallāhu ‘anhu* relates (in a lengthy Hadith) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh *ta’ālā* disapproves of your destroying your wealth.”

Destroying one’s wealth refers to spending it in the wrong places. Some details in this regard were provided under Hadith number one.

﴿20﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ وَغَيْرُهُ: الْأَقْتِصَادُ نِصْفُ الْمَعِيشَةِ،  
وَمَا عَالَ أَمْرٌ فِي اقْتِصَادٍ، وَلَا يَبْقَى عَلَى صَرْفٍ كَثِيرٍ<sup>١</sup>.

Hadrat Anas, Abū Umāmah, Ibn ‘Abbās and ‘Alī *radiyallāhu ‘anhu* (all together) state that following the path of moderation (In other words, a person must neither be niggardly nor wasteful. Instead, he must think carefully, be guarded, restrain his

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<sup>1</sup> الإقتصاد في النفقة نصف المعيشة والتودد إلى الناس نصف العقل، وحسن السؤال نصف العلم. رواه البيهقي والعسكري وابن السني والديلمي والقضاعي عن ابن عمر مرفوعاً، وضعفه البيهقي، ولكن له شواهد، منها ما عزاها في الدرر البن لال عن أنس بلفظ الإقتصاد نصف العيش، ومنها ما عند العسكري عن أنس أيضاً رفعه الإقتصاد في المعيشة وحسن الخلق نصف الدين. ومنها ما عنده أيضاً السؤال نصف العلم، والرفق نصف المعيشة، وما عال امرؤ في اقتصاد. ومنها عند الديلمي عن أبي أمامة رفعه السؤال نصف العلم والرفق نصف المعيشة وما عال من اقتصد. ومنها عند أحمد والطبراني والقضاعي عن ابن مسعود رفعه ما عال من اقتصد. ومنها عند العسكري أيضاً عن إبراهيم بن مسلم الهجري بلفظ لا يعيل أحد على قصد ولا يبقى على سرف كثير وله عنده أيضاً عن ابن عباس مرفوعاً ما عال مقتصد. (كشف الخفاء: ١٥٩١، طبعة مكتبة القدسي)



hands, be conscious of what will suffice, be balanced and then spend on occasions of need and necessity. Spending in this way) is half of the income. The person who follows the middle way in spending does not fall into need, and does not have money to waste away.

This Hadīth teaches us the essence of how to spend. It is observed that most worries and losses are caused when proper arrangements for spending are not laid down. Consequently, whatever a person owns comes to an end. He then starts to take loans which have many evil consequences both in this world and in the Hereafter.

﴿21﴾

عَنْ مُحَمَّدَ بْنِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُ قَالَ... فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيِيَ، ثُمَّ قُتِلَ، ثُمَّ أُحْيِيَ، ثُمَّ قُتِلَ وَعَلَيْهِ دَيْنٌ، مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى عَنْهُ دَيْنُهُ.<sup>1</sup>

Hadrat Muhammad ibn Jahsh radiyallāhu 'anhu narrates (in a lengthy Hadīth) that Rasūlullāh sallallāhu 'alayhi wa sallam said with reference to debts: "I take an oath in the name of the Being in whose control is my life, if a person is martyred in jihād, is

<sup>1</sup>النسائي (٤٦٩٧).

given life and is martyred again, is given life a third time and is martyred again while he has debts which he has not paid, he will not enter Paradise until he pays his debts.”

If a person incurs a debt for a need which is considered to be a valid need in the Shari‘at and the person is worried about repaying it, then this will be permissible.

It is proven from these Ahādīth that if wealth is earned and spent in accordance with the Shari‘at then it is a favour and bounty from Allāh *ta‘ālā*, and there is nothing wrong with it. It will be evil when it is earned and spent in conflict with the Shari‘at. This is similar to how the Ahādīth stress marriage and increasing one’s progeny. At the same time, one’s wife and children are referred to as one’s enemies.<sup>1</sup> That is, when they prevent a person from actions of the Hereafter. Therefore, enjoy the bounties and favours of Allāh *ta‘ālā* but as His servant and not as a rebel against Him.

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<sup>1</sup> Sūrah at-Taghābun, 64: 14.

## MARRIAGE

If a man or woman has no excuse which prevents them from marriage, it is sometimes preferable and sometimes necessary for them to get married.



عَنِ ابْنِ أَبِي نَجِيحٍ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مِسْكِينٌ مِسْكِينٌ مِسْكِينٌ رَجُلٌ لَيْسَ لَهُ امْرَأَةٌ، قَالُوا: فَإِنْ كَانَ كَثِيرَ الْمَالِ؟ قَالَ: وَإِنْ كَانَ كَثِيرَ الْمَالِ، مِسْكِينَتُهُ مِسْكِينَتُهُ امْرَأَةٌ لَيْسَ لَهَا زَوْجٌ، قَالُوا: وَإِنْ كَانَتْ كَثِيرَةَ الْمَالِ؟ قَالَ: وَإِنْ كَانَتْ كَثِيرَةَ الْمَالِ<sup>١</sup>.

Hadrat Ibn Abī Nujayh *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “He is a pauper, he is a pauper, he is a pauper who does not have a wife.” The people asked: “Even if he is very wealthy?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Yes, even if he is very wealthy.” He then said: “She is a pauper, she is a pauper, she is a pauper who does not have a husband.” The people asked: “Even if she is very wealthy?” Rasūlullāh

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<sup>1</sup> أخرجه.. (كذا في الأصل بياض بعد قوله: أخرجه، وفي المطبوع: أخرجه رزين، وإسناده منقطع، وهو بمعنى الذي قبله). (رزين في جامع الأصول: ج ١١، ص ٤٢٩٠)

*sallallāhu 'alayhi wa sallam* said: “Yes, even if she is very wealthy.”

The objective of wealth is comfort and absence of worry and stress. These are not enjoyed by a man who does not have a wife and by a woman who does not have a husband. This is normally observed and seen. On the other hand, there are many benefits in marriage – both for one’s Din and also for one’s worldly life.

## ﴿2﴾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ... كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ<sup>1</sup>.

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “O assembly of youth! Whoever from among you has the ability to discharge the responsibilities of a family life (i.e. he can fulfil the rights of a wife) should get married because marriage lowers the gaze and safeguards the private part (i.e. he can easily save himself from unlawful gazes and unlawful relations). The

<sup>1</sup> صحيح البخاري (٥٠٦٦) واللفظ له، صحيح مسلم: (١٤٠٠).

one who cannot, must keep fast for it is a shield for him.”

The Dīnī benefit is obvious. The worldly benefit was mentioned in the previous Hadīth. Other worldly benefits will be listed in the forthcoming Ahādīth.

﴿3﴾

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
تَزَوَّجُوا النِّسَاءَ يَأْتِيَنَّكُمْ بِالْأَمْوَالِ.

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Bring women into your marriage, they will bring wealth to you.”

This will happen when both husband and wife are intelligent and wise, and each one desires the wellbeing of the other. The husband will think to himself that he has added responsibilities so he will work harder to earn. On the other hand, the wife will administer the house in a manner which the husband cannot. In such a situation, they will certainly experience comfort, and have no worries and stress. This is, after all, the benefit of wealth. This is the meaning of the woman bringing wealth to the man.

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<sup>1</sup>قَالَ الْبَزَّازُ: رَوَاهُ غَيْرُ وَاحِدٍ مُرْسَلًا، وَلَا نَعْلَمُ أَحَدًا قَالَ فِيهِ عَنْ عَائِشَةَ إِلَّا أَبُو أُسَامَةَ. (البرار في كشف الأسرار: ج ٤، ص ١٤٩).

## ﴿4﴾

عَنْ أَبِي هُرَيْرَةَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النِّسَاءِ خَيْرٌ؟ قَالَ: الَّذِي تَسُرُّهُ إِذَا نَظَرَ، وَتُطِيعُهُ إِذَا أَمَرَ، وَلَا تُخَالِفُهُ فِيمَا يَكْرَهُ فِي نَفْسِهَا وَمَالِهِ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that someone asked Rasūlullāh *sallallāhu ‘alayhi wa sallam*: “Which woman is the best?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “The one who when the husband looks at her, he experiences joy in his heart, when he instructs her she carries out his order, and she does not do anything improper as regards her honour and his wealth.”

Joy, obedience and harmony are immense benefits [of marriage].

## ﴿5﴾

عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ، شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَاءِ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيًّا، فَأَنْطَلَقَتْ فَلَمْ تَجِدْهُ، فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ

<sup>1</sup> مسند أحمد: ١٤/ص ٣٨٣، ح ٧٤٢١، النسائي: ج ٦/ص ٦٨، ح ٣٢٣١.

عَائِشَةُ بِمَجِيءِ فَاطِمَةَ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا وَقَدْ أَخَذْنَا مَصَاجِعَنَا، فَذَهَبْتُ لِأُقُومَ، فَقَالَ: «عَلَى مَكَانِكُمَا». فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمِيهِ عَلَى صَدْرِي، وَقَالَ: «أَلَا أَعْلِمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَانِي، إِذَا أَخَذْتُمَا مَصَاجِعَكُمَا تُكَيِّرَا أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَا ثَلَاثًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».<sup>1</sup>

قَالَ عَلِيٌّ: «يَا ابْنَ أَعْبُدَ إِلَّا أَخْبِرُكَ عَنِّي وَعَنْ فَاطِمَةَ كَانَتْ ابْنَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَكْرَمَ أَهْلِهِ عَلَيْهِ وَكَانَتْ زَوْجَتِي فَجَرَّتْ بِالرَّحَا حَتَّى أَثَرَتْ الرَّحَا بِيَدَيْهَا وَاسْتَقَمَّتْ بِالْقُرْبَةِ حَتَّى أَثَرَتْ الْقُرْبَةُ بِنَحْرِهَا وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَأَوْقَدَتْ تَحْتَ الْقَدْرِ حَتَّى دَنَسَتْ ثِيَابُهَا وَأَصَابَهَا مِنْ ذَلِكَ ضُرٌّ»<sup>2</sup>

Hadrat 'Alī radiyallāhu 'anhū narrates (in a lengthy Hadith) that Hadrat Fātimah radiyallāhu 'anhā developed blisters on her hands and chest because of turning the

<sup>1</sup> صحيح البخاري: ج ٥، ص ١٩، ح ٣٧٠٥، صحيح مسلم: ج ٤، ص ٢٠٩١، ح ٢٧٢٧، أبو داود: ج ٥، ح

٥٠٦٢، الترمذي: ج ٥، ح ٣٤٠٨.

<sup>2</sup> حلية الأولياء: ج ٢، ص ٤١٠ بهذا اللفظ.

millstone and carrying water. Her clothes were also getting dirty from sweeping dirt. A few slave women had been brought from somewhere. She asked Rasūlullāh *sallallāhu 'alayhi wa sallam* for one slave woman. He said: “O Fāṭimah! Fear Allāh, continue fulfilling the obligations of your Sustainer, and carry on doing the work for your family.”<sup>1</sup>

Can there be anyone greater than *Hadrat Fāṭimah radiyallāhu 'anhā*?! Yet she is asked to carry out domestic chores. This shows the immense benefit in administering the house.

### ﴿6﴾

عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ، وَإِنَّهَا لَا تَلِدُ، أَفَأَتَزَوَّجُهَا، قَالَ: «لَا» ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَا، ثُمَّ أَتَاهُ الثَّلَاثَةَ، فَقَالَ: تَزَوَّجُوا الْوَدُودَ الْوُلُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمِ.

*Hadrat Ma'qil ibn Yasār radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “...Marry a woman who is

<sup>1</sup> This is not a translation of the Arabic text but of the original Urdu text. The Arabic text is quoted as a reference. (translator)

<sup>2</sup> أبو داود: ج ٢، ص ٢٢٠، ح ٢٠٥٠، النسائي: ج ٦، ص ٦٥، ح ٣٢٢٧.



loving and is able to bear children. (If she is a widow, this can be ascertained from her previous marriage. If she is a virgin, this can be ascertained from her health and the married women of her family). This is because I will boast over your large numbers to the other nations.”

Having children is also very beneficial. While the parents are alive, children serve their parents, help them, obey them and see to their wellbeing. This is observed in the majority of cases. When they die, children supplicate and pray for their parents. If the succeeding generations follow the path of piety, then many people will follow this path for a long period of time. Having children is beneficial in the Hereafter as well in the sense that if any of them passed away in infancy, they will intercede for their parents' salvation. Those children who became adults and were righteous will also intercede in favour of their parents. And the greatest thing is that the numbers of Muslims increases. This increases their strength in this world and will be a source of pride and joy for Rasūlullāh *sallallāhu 'alayhi wa sallam* on the day of Resurrection.

Thus, abstaining from marriage destroys all these benefits. If a person obtains a slave woman in accordance with the Sharī'ah, these benefits can be realized through her as well. Thus, it is detestable to be without a lawful woman without a valid reason.



عَنْ أَبِي ذَرٍّ، قَالَ: دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
رَجُلٌ يُقَالُ لَهُ: عَكَافُ بْنُ بَشِيرٍ التَّمِيمِيُّ، فَقَالَ لَهُ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَكَافُ، هَلْ لَكَ مِنْ زَوْجَةٍ؟ قَالَ: لَا.  
 قَالَ: وَلَا جَارِيَةٍ؟ قَالَ: وَلَا جَارِيَةٍ. قَالَ: وَأَنْتَ مُوسِرٌ بِحَيْرٍ؟  
 قَالَ: وَأَنَا مُوسِرٌ بِحَيْرٍ. قَالَ: أَنْتَ إِذَا مِنْ إِخْوَانِ الشَّيَاطِينِ،  
 لَوْ كُنْتَ فِي النَّصَارَى كُنْتَ مِنْ رُهْبَانِهِمْ، إِنَّ سُنَّتَنَا النِّكَاحُ،  
 شِرَارُكُمْ عَزَابُكُمْ، وَأَرَادِلُ مَوْتَاكُمْ عَزَابُكُمْ،  
 أَبَالشَّيْطَانِ تَمَرَّسُونَ مَا لِلشَّيْطَانِ مِنْ سِلَاحٍ أَبْلَغُ فِي  
 الصَّالِحِينَ مِنَ النِّسَاءِ إِلَّا الْمُتَزَوِّجُونَ، أَوْلَيْكَ الْمُطَهَّرُونَ  
 الْمُبْرُؤُونَ مِنَ الْخَنَاءِ، وَيُحْكُ يَا عَكَافُ، إِنَّهُمْ صَوَاحِبُ أَيُّوبَ  
 وَدَاوُدَ، وَيُوسُفَ وَكَرْسُفَ. فَقَالَ لَهُ بَشْرُ بْنُ عَطِيَّةَ: وَمَنْ  
 كَرْسُفُ يَا رَسُولَ اللَّهِ؟ قَالَ: رَجُلٌ كَانَ يَعْبُدُ اللَّهَ بِسَاحِلٍ مِنْ  
 سَوَاحِلِ الْبَحْرِ ثَلَاثَ مِائَةِ عَامٍ، يَصُومُ النَّهَارَ، وَيَقُومُ اللَّيْلَ،  
 ثُمَّ إِنَّهُ كَفَرَ بِاللَّهِ الْعَظِيمِ فِي سَبَبِ امْرَأَةٍ عَشَقَهَا، وَتَرَكَ مَا  
 كَانَ عَلَيْهِ مِنْ عِبَادَةِ اللَّهِ، ثُمَّ اسْتَدْرَكَ اللَّهُ بَعْضَ مَا كَانَ  
 مِنْهُ فَتَابَ عَلَيْهِ، وَيُحْكُ يَا عَكَافُ تَزَوُّجٌ، وَإِلَّا فَأَنْتَ مِنَ  
 الْمَذْبُذِيِّينَ. قَالَ: زَوَّجْنِي يَا رَسُولَ اللَّهِ. قَالَ: قَدْ زَوَّجْتُكَ  
 كَرِيمَةَ بِنْتُ كُلْثُومِ الْحِمَيْرِيِّ.<sup>1</sup>

Hadrat Abū Dharr *radiyallāhu ‘anhu*  
 narrates that Hadrat ‘Akkāf ibn Bashīr

<sup>1</sup> مسند احمد: ج ٣، ص ٣٥٥، ح ٢١٤٥٠.

Tamīmī came to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He asked him: “O ‘Akkāf! Do you have a wife?” He replied: “No.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “You do not have a slave woman also?” He replied: “No, I don’t have a slave woman.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “You are a wealthy person.” He said: “Yes I am.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “In such a condition you are Shaytān’s brother. Had you been a Christian you would have been included among their monks. Our (Islamic) way is to get married (or to have an Islamically lawful slave woman). The worst people are those who do not marry. Shaytān does not have a better weapon than women to have an influence on religious people. Those who are married are pure and clean from filthy things...”

This applies when the carnal self desires a woman. If a person does not have a lawful partner, he will obviously fall into the unlawful.

The religious and worldly benefits of marriage which were mentioned previously will only be realized if husband and wife have love for each other. This love will be realized when they fulfil each other’s rights. We have been instructed to fulfil each other’s rights. Some of the major rights are mentioned here. The lesser ones can be deduced from the major ones.

## ﴿8﴾

عَنْ أَبِي مُوسَى، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَأَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ، فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ، فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَعَدَّاهَا، فَأَحْسَنَ غِذَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ.<sup>1</sup>

Hadrat Abū Mūsā Ash'arī *radiyallāhu 'anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "There are three people who will receive a double reward ... [one of them is] a person who had a slave woman. He fed her well, taught her good manners, freed her, and then married her."

A wife enjoys more rights than a slave woman. Thus, teaching one's wife about Dīn will be even more meritorious.

<sup>1</sup> صحيح البخاري: ج ٤، ص ١٣٣، ح ٣٣١، صحيح مسلم: ج ٢، ص ١٠٩١، ح ١٤٦٨، الترمذي: ج ٧،

ص ٢٦، ح ٥١٨٦.

﴿9﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضَلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتُهُ، وَإِنْ تَرَكْتُهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “I advise you to be good in your treatment with women because a woman is created from a crooked rib. If you try to straighten it you will break it. Breaking it means divorcing her. If you leave her as she is, she will remain crooked. This is why I advise you to be good in your treatment of women.”

Straightening her means that even if she says something which is not in line with your temperament, you will not be able to set it right. It will eventually lead to divorce. This is why you must overlook her minor wrongdoings. Furthermore, if a person is too strict or too lenient, Shaytān whispers irreligious thoughts in a woman’s mind. The husband must be mindful of all these points.

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<sup>1</sup> صحيح البخاري: ج ١، ح ٩٧، صحيح مسلم: ج ١، ح (١٥٤) ٢٤١.

## ﴿10﴾

عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعَمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ - أَوْ اكْتَسَبْتَ - وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ<sup>١</sup>.

Hadrat Hakīm ibn Mu'āwiyah *radiyallāhu 'anhu* narrates from his father who said: I asked: “O Rasūlullāh! What right do our wives have over us?” He replied: “Feed her when you eat, provide her with clothes when you clothe yourself, and do not strike her on her face. (In other words, do not strike her on her face even if she is at fault. And if she is not at fault, then it is not permissible to strike her anywhere). Do not be vulgar to her nor sever ties with her unless it be within the house.”

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<sup>1</sup>ابن داود (شعيب): ج ٢، ص ٤٧٦، ح ٢١٤٢.

﴿11﴾

عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَجْلِدُ أَحَدُكُمْ امْرَأَتَهُ جَلْدَ الْعَبْدِ، ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ<sup>1</sup>.

Hadrat 'Abdullāh ibn Zam'ah radiyallāhu 'anhū narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: “None of you should strike his wife as he would his slave because he may well engage in conjugal relations with her at the end of the day.”

In such a case, how will he be able to show love to her?

﴿12﴾

عَنْ أُمِّ سَلَمَةَ، حَدَّثَتْهُ أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَيْمُونَةَ قَالَتْ: فَبَيْنَا نَحْنُ عِنْدَهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ فَدَخَلَ عَلَيْهِ وَذَلِكَ بَعْدَ مَا أُمِرْنَا بِالْحِجَابِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: احْتَجِبَا مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا وَلَا يَعْرِفُنَا؟ فَقَالَ

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<sup>1</sup> البخاري: ٥٢٠٤.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَعَمَيَاوَانِ أَأَنْتُمَا أَلَسْتُمَا  
تُبْصِرَانِهِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ<sup>١</sup>.

Hadrat Umm Salamah *radiyallāhu ‘anhā* narrates: “Maymūnah and I were with Rasūlullāh *sallallāhu ‘alayhi wa sallam* when Hadrat Ibn Umm Maktūm *radiyallāhu ‘anhu* (a blind Sahābī) approached. This incident took place after the injunction of hijāb was revealed. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said to us: ‘Cover yourselves!’ We said: ‘Isn’t he blind? He can neither see us nor recognize us.’ Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: ‘Are you two also blind? Can you not see him?’”

This is also a right of a wife. That is, the husband must ensure that she observes hijāb in such a manner that neither she sees any man nor any man sees her. This ensures the preservation of the wife’s Dīn. The more special a person is to you, the deeper the bond. The more common something is, the less the bond and attachment to it. This speciality is clearly observed in hijāb. It will therefore increase the bond between husband and wife. The greater the bond, the more the husband will fulfil her rights. In this way, a woman in hijāb will benefit more in worldly matters as well.

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<sup>1</sup>أبو داود: ج ٦، ح ١١٢، الترمذي: ج ٥، ح ٢٧٧٨.



﴿13﴾

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ  
كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لِأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ  
لِزَوْجِهَا.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If I were to order anyone to prostrate before anyone [apart from Allāh], I would have ordered the wife to prostrate to her husband.”

This proves the immense right which a husband enjoys.

﴿14﴾

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: لَمَّا قَدِمَ مُعَاذٌ مِنَ الشَّامِ  
سَجَدَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: مَا هَذَا يَا مُعَاذُ؟  
قَالَ: أَتَيْتُ الشَّامَ فَوَافَقْتُهُمْ يَسْجُدُونَ لِأَسَاقِفَتِهِمْ  
وَبَطَارِقَتِهِمْ، فَوَدِدْتُ فِي نَفْسِي أَنْ نَفْعَلَ ذَلِكَ بِكَ، فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَلَا تَفْعَلُوا، فَإِنِّي لَوْ كُنْتُ  
أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِغَيْرِ اللَّهِ، لِأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ

<sup>1</sup> الترمذي: ج ٢، ص ٤٥٦، ح ١١٥٩.

لِرَوْجِهَا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا  
حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا، وَلَوْ سَأَلَهَا نَفْسُهَا، وَهِيَ عَلَى قَتَبٍ،  
لَمْ تَمْنَعُهُ<sup>١</sup>.

Hadrat Ibn Abī Aufā radiyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: “...I take an oath in the name of the Being in whose control is Muhammad’s [ṣallallāhu ‘alayhi wa sallam] life! A woman cannot fulfil Allāh’s rights until she fulfils the rights of her husband. If he asks her to engage in conjugal relations while she is sitting on camel’s saddle, she must not refuse him.”

A woman must not think that she has fulfilled Allāh’s rights by only performing ṣalāh, keeping fast and so on.

### ﴿15﴾

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
إِثْنَانِ لَا تُجَاوِزُ صَلَاتُهُمَا رُءُوسَهُمَا: عَبْدٌ أَبَقَ مِنْ مَوَالِيهِ  
حَتَّى يَرْجَعَ إِلَيْهِمْ، وَامْرَأَةٌ عَصَتْ زَوْجَهَا حَتَّى تَرْجِعَ<sup>٢</sup>.

Hadrat Ibn ‘Umar radiyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: “...The ṣalāh of a woman

<sup>1</sup> ابن ماجه: ج ٤، ح ١٨٥٣.

<sup>2</sup> الطبراني في الأوسط: ج ٤، ص ٦٧، ح ٣٦٢٨. الكبير: ج ١، ص ٢٨٩، ح ٤٧٨.

who disobeys her husband does not go beyond her head (is not accepted) until she desists (from disobeying him).”

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To this point, the emphasis on marriage and fulfilling of rights were discussed. If there is a strong excuse which prevents a person from marriage, then in such a case, marriage is neither necessary for a man nor for a woman. A few valid excuses are mentioned in the following Ahādīth.

﴿16﴾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: أَتَى رَجُلٌ بِابْنَتِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ ابْنَتِي هَذِهِ أَبَتْ أَنْ تَتَزَوَّجَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَطِيعِي أَبَاكَ. فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَا أَتَزَوَّجُ حَتَّى تُخْبِرَنِي مَا حَقُّ الزَّوْجِ عَلَى زَوْجَتِهِ؟ قَالَ: حَقُّ الزَّوْجِ عَلَى زَوْجَتِهِ لَوْ كَانَتْ بِهِ قُرْحَةٌ فَلَحِسَتْهَا، أَوْ انْتَثَرَ مِنْخِرَاهُ صَدِيدًا أَوْ دَمًا، ثُمَّ ابْتَلَعَتْهُ مَا أَدَّتْ حَقَّهُ. فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَا أَتَزَوَّجُ أَبَدًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُنْكِحُوهُنَّ إِلَّا بِإِذْنِهِنَّ.

قَالَ الْبَرَّاءُ: لَا نَعْلَمُهُ يُرْوَى إِلَّا بِهَذَا الْإِسْنَادِ، وَلَا رَوَاهُ عَنْ رِبِيعَةَ إِلَّا جَعْفَرٌ<sup>١</sup>.

Hadrat Abū Saʿīd *radiyallāhu ʿanhu* narrates that a man brought his daughter to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: “This daughter of mine is refusing to get married.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked her: “Obey your father (on the matter of marriage).” She said: “I take an oath in the name of the Being who sent you with the true religion, I will not marry until you tell me what rights a husband enjoys over his wife.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* listed some of the major duties. The girl said: “I take an oath in the name of the Being who sent you with the true religion, I will never marry.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “Do not get women married without their permission (when they have the power of choice according to the Shariʿah).”

Her excuse was that she didn't think she would be able to fulfil the rights of a husband. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not compel her.

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<sup>1</sup> كشف الأسرار: ج ٢، ح ١٤٦٦.

﴿17﴾

عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ. وَأَوْمَأَ يَزِيدُ بِالْوُسْطَى وَالسَّبَابَةِ: إِمْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصَبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا.<sup>1</sup>

Hadrat 'Auf ibn Mālik Ashja'ī *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "I and the woman whose cheeks have become discoloured (due to working hard) will be together on the day of Resurrection just as the middle and index fingers are next to each other. In other words, a woman who has been widowed, and she is a woman of high stature and captivating beauty (who could have many suitors) but she confines herself to taking care of her orphan children until they mature and leave her, or depart from this world."

This applies when a woman fears that if she were to enter into a marriage, her children will be neglected. The previous Hadīth contained an excuse for not entering into a first marriage while the present Hadīth

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<sup>1</sup>أبو داود: ج ٧، ح ٥١٤٩.

discusses an excuse for not entering into a second marriage.

These are valid excuses for women. The following Ahādīth mention excuses for men.

### ﴿18﴾

عَنْ يَحْيَى بْنِ وَاqِدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا  
كَانَتْ سَنَةٌ ثَمَانِينَ وَمِائَةً، فَقَدْ أَحْلَلْتُ لِأُمَّتِي الْعُرُوبَةَ،  
وَالْتَّرَهَبَ فِي رُؤُوسِ الْجِبَالِ.

Hadrat Yahyā ibn Wāqid *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When 180 years pass [after me], I permit my followers to remain bachelors, give up all relations, and to go and live on the tops of mountains.”

A detailed explanation of this Hadīth will be given further on.

### ﴿19﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَسْلِمُ لِدِينٍ دِينُهُ  
إِلَّا مَنْ هَرَبَ بِدِينِهِ مِنْ شَاهِقٍ إِلَى شَاهِقٍ وَمِنْ حَجَرٍ إِلَى  
حَجَرٍ، فَإِذَا كَانَ ذَلِكَ الزَّمَانُ لَمْ تَنْلِ الْمَعِيشَةَ إِلَّا بِسَخَطِ

<sup>1</sup> جامع الأصول: ج ١١، ح ٩٤٨٥.

اللَّهُ، فَإِذَا كَانَ ذَلِكَ كَذَلِكَ كَانَ هَلَاكُ الرَّجُلِ عَلَى يَدَيْ  
 زَوْجَتِهِ وَوَلَدِهِ، فَإِنْ لَمْ يَكُنْ لَهُ زَوْجَةٌ وَلَا وَلَدٌ كَانَ هَلَاكُهُ  
 عَلَى يَدَيْ أَبِيهِ، فَإِنْ لَمْ يَكُنْ لَهُ أَبَوَانِ كَانَ هَلَاكُهُ عَلَى يَدَيْ  
 قَرَابَتِهِ أَوْ الْحِيزَانِ، كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: يُعِيرُونَهُ  
 بِضَيْقِ الْمَعِيشَةِ، فَعِنْدَ ذَلِكَ يُورِدُ نَفْسَهُ الْمَوَارِدَ الَّتِي تَهْلِكُ  
 فِيهَا نَفْسُهُ.<sup>1</sup>

Hadrat Ibn Mas'ūd *radiyallāhu 'anhu* and Abū Hurayrah *radiyallāhu 'anhu* narrate that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "...There will come a time when people will be destroyed at the hands of their wives, parents and children. These people will castigate him for his poverty and make such demands on him which he will not be able to fulfil. He will then involve himself in works which will cause him to lose his Dīn and he will then be destroyed."

If marriage is going to pose such a danger to one's Dīn, the Sharī'ah allows a person to abstain from marrying.

Then there are those who have no courage whatsoever. They rely on handouts from others. The following Hadīth applies to them.

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<sup>1</sup> الزهد للبيهقي: ص ٣٢٠، ح ٤٤٧ طبعة: المجمع الثقافي.

﴿20﴾

عَنْ عِيَاضِ بْنِ حِمَارٍ الْمَجَاشِعِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ: أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جَهِلْتُمْ، مِمَّا عَلَّمَنِي يَوْمِي هَذَا، كُلُّ مَالٍ تَحْلَتُهُ عَبْدًا حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلِّهُمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا، وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ، فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيكَ وَأَبْتَلِي بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرُؤُهُ نَائِمًا وَيَقْظَانِ، وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا، فَقُلْتُ: رَبِّ إِذَا يَتْلَعُوا رَأْسِي فَيَدْعُوهُ خُبْرَةً، قَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرِجُوكَ، وَاعْزُهُمْ نُعْزِكَ، وَأَنْفِقْ فَسَنُفِقَ عَلَيْكَ، وَأَبْعَثْ جَيْشًا نَبْعَثْ خَمْسَةَ مِثْلِهِ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مِنْ عَصَاكَ، قَالَ: وَأَهْلُ الْحِجَّةِ ثَلَاثَةٌ ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ، وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ، قَالَ: وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا زَبَرَ لَهُ، الَّذِينَ هُمْ فِيكُمْ تَبَعًا لَا يَتَّبِعُونَ أَهْلًا وَلَا مَالًا، وَالْحَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ، وَإِنْ



دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ يُجَادِعُكَ  
عَنْ أَهْلِكَ وَمَالِكَ «وَذَكَرَ» الْبُخْلَ أَوْ الْكَذِبَ وَالشَّنْظِيرُ  
الْفَحَّاشُ، وَلَمْ يَذْكُرْ أَبُو عَسَانَ فِي حَدِيثِهِ: «وَأَنْفَقَ فَسَنَفَقَ  
عَلَيْكَ»<sup>1</sup>.

Hadrat 'Ayād radiyallāhu 'anhu narrates that Rasūlullāh ṣallallāhu 'alayhi wa sallam said: "...Five types of people are destined for the Hell-fire. One of them is the one who is weak in resolve. He has no understanding of Dīn. He is a burden to others. He has no wife, no children and no wealth..."

Like wives, children also have certain rights which we are ordered to fulfil. By fulfilling them, there is more hope of their serving their parents. Their religious rights were mentioned in previous chapters. One of the worldly rights is that they must be taught the things which would provide them with worldly benefit and comfort.

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<sup>1</sup> صحيح مسلم: ج ٤، ح ٢٨٦٥.

﴿21﴾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلِّمُوا أَبْنَاءَكُمْ السِّبَاخَةَ وَالرَّيَّ،  
وَالْمَرْأَةَ الْمِغْزَلَ.<sup>1</sup>

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “Teach swimming and archery to your sons, and spinning to your women.”

These three are mentioned as examples. It refers to all necessary arts and crafts.

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<sup>1</sup> شعب الإيمان للبيهقي: ٨٦٦٣.

## DETACHMENT FROM THIS WORLD AND CONCERN FOR THE HEREAFTER

This quality creates steadfastness in Dīn and firmness in the heart. It will be developed when you constantly think to yourself that this world is an insignificant thing which is going to end. (Especially your life which will pass very quickly, while the Hereafter is a magnificent thing which is yet to come). Death will come upon you very quickly. It will then be followed by many events in succession, viz. the reward and punishment of the grave, the accounting of deeds on the day of Resurrection, and the reward and punishment of Paradise and Hell. A few Qur'ānic verses and Ahādīth are quoted on this subject.

### **Qur'ānic verses**

﴿1﴾

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْخَرْثِ ط ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ج وَاللَّهُ عِنْدَهُ حُسْنُ  
الْمَآبِ. قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ ط لِلَّذِينَ اتَّقَوْا عِنْدَ  
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ  
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ط وَاللَّهُ بَصِيرٌ بِالْعِبَادِ.

The love of desirable things has deluded the people. [Desirable things] like women, sons, hoarded treasures of gold and silver, branded horses, cattle and agriculture. This

may be enjoyed in the life of this world. With Allāh alone is a good abode. Say: Shall I inform you of something better than that? For the pious there are, with their Sustainer, gardens beneath which rivers flow - abiding therein forever, and pure wives and the pleasure of Allāh. In Allāh's sight are the servants.<sup>1</sup>

﴿2﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

All that is by you (in this world) is bound to come to an end (one day), and all that is by Allāh is everlasting.<sup>2</sup>

﴿3﴾

أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ  
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا.

Wealth and sons are an adornment in the worldly life. Good deeds of lasting merit are better with your Sustainer as a recompense and better as a source of hope.<sup>3</sup>

In other words, the hopes which are attached to one's good deeds will be realized in the Hereafter, and the

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 14-15.

<sup>2</sup> Sūrah an-Nahl, 16: 96.

<sup>3</sup> Sūrah al-Kahf, 18: 46.

person will receive even more as a reward. On the other hand, the possessions of this world cannot fulfil the hopes of a person in this world, and there is no possibility whatsoever of their fulfilling his hopes in the Hereafter.

﴿4﴾

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ  
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ  
نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ  
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ، وَمَا الْحَيَاةُ الدُّنْيَا  
إِلَّا مَتَاعُ الْعُرُورِ.

Know that (in comparison to the Hereafter) the worldly life (is most certainly not worthy of being engrossed in because) it is a play, an amusement, an (outward) adornment, mutual boasting among you (as regards strength, beauty and worldly achievements), and a quest for more riches and children. It is like a rain whose vegetation seemed attractive to the tillers. It then dries up and you see it turning yellow. After that it is reduced to trampled grass. In the Hereafter there is a severe punishment and forgiveness as well from Allāh, and His

pleasure. This worldly life is nothing but an enjoyment of delusion.<sup>1</sup>

﴿5﴾

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى.

Instead, you prefer the worldly life. While the Hereafter is better and more lasting.<sup>2</sup>

### **Ahādīth**

﴿1﴾

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، أَخَا بَنِي فَهْرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ - وَأَشَارَ يَحْيَى بِالسَّبَابَةِ - فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ. وَفِي حَدِيثِهِمْ جَمِيعًا، غَيْرَ يَحْيَى: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ، وَفِي حَدِيثِ أَبِي أُسَامَةَ: عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، أَخِي بَنِي فَهْرٍ، وَفِي حَدِيثِهِ أَيْضًا قَالَ: وَأَشَارَ إِسْمَاعِيلُ بِإِلْيَهُمَا.<sup>3</sup>

Hadrat Mustawrid ibn Shaddād *radiyallāhu ‘anhu* narrates: I heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “By

<sup>1</sup> Sūrah al-Hadīd, 57: 20.

<sup>2</sup> Sūrah al-A‘lā, 87: 16-17.

<sup>3</sup> صحيح مسلم: ج ٦، ح ٢٨٥٨.

Allāh, this world in comparison to the Hereafter is only like how one of you dips his finger in an ocean of water and then looks at how much of water was removed from it [the ocean]. The proportion of the water on the finger to the rest of the ocean is the proportion of this world to the Hereafter.”



عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مَرَّ بِالسُّوقِ، دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتْهُ، فَمَرَّ  
بِجَدْيٍ أَسَكَ مَيِّتٍ، فَتَنَّاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: أَيُّكُمْ  
يُحِبُّ أَنْ هَذَا لَهُ بِدِرْهَمٍ؟ فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا  
نَصْنَعُ بِهِ؟ قَالَ: أَتُحِبُّونَ أَنَّهُ لَكُمْ؟ قَالُوا: وَاللَّهِ لَوْ كَانَ حَيًّا،  
كَانَ عَيًّا فِيهِ، لِأَنَّهُ أَسَكُّ، فَكَيْفَ وَهُوَ مَيِّتٌ؟ فَقَالَ: فَوَاللَّهِ  
لَلَّذُنْيَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هَذَا عَلَيْكُمْ<sup>١</sup>.

Hadrat Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* passed by the market-place with people on either side of him. He passed by a dead kid of a goat which had small ears. He held it by its ear and asked: “Which of you would like to purchase this for one dirham?” The

<sup>1</sup> صحيح مسلم: ج ٤، ح ٢٩٥٧.

Sahābah radiyallāhu ‘anhum replied: “We would not want to take it in exchange for anything. What can we do with it?” He asked: “Would you like to have it for free?” The Sahābah radiyallāhu ‘anhum replied: “By Allāh, even if it was alive, it would have been defective because of its small ears. How can we even like it now that it is dead?” Rasūlullāh sallallāhu ‘alayhi wa sallam said: “By Allāh, the world is more insignificant in the sight of Allāh *ta’ālā* than this kid is to you.”

### ﴿3﴾

عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي الْحُلَيْفَةِ فَرَأَى شَاةً شَائِلَةً بِرِجْلِهَا فَقَالَ: أَتَرُونَ هَذِهِ الشَّاةَ هَيَّئَةً عَلَى صَاحِبِهَا؟ قَالُوا: نَعَمْ، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى صَاحِبِهَا، وَلَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ. هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ وَلَمْ يُحَرِّجَاهُ.<sup>1</sup>

Hadrat Sahl ibn Sa'd radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “...Had this world been

<sup>1</sup> ابن ماجه: ج ٥، ح ٤١١٠، والترمذي: ج ٤، ح ٢٣٢٠.



equal to the wing of a mosquito in Allāh's sight, He would not have given a single sip of water to the unbelievers."

﴿4﴾

عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَبَّ دُنْيَاهُ، أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ، أَضَرَّ بِدُنْيَاهُ، فَاتَّزُوا مَا يَبْقَى عَلَى مَا يَفْنَى.<sup>1</sup>

Hadrat Abū Mūsā *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "The one who loves this world will cause harm to his Hereafter. The one who loves the Hereafter will cause harm to his worldly life. You should therefore give preference to what is to remain (the Hereafter) over what is fleeting (this worldly life)."

﴿5﴾

عَنْ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا ذُنْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ يَافَسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ، لِدِينِهِ.<sup>2</sup>

<sup>1</sup>مسند أحمد: ج ٣٢: ح ١٩٦٩٨، والسنن الكبرى للبيهقي: ج ٣، ح ٦٥١٦.

<sup>2</sup>الترمذي: ٢٣٧٦. أحمد: ١٥٧٩٤.

Hadrat Ka'b ibn Mālīk *radīyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Two hungry wolves which are let loose among goats will not cause as much damage as the love of wealth and greatness causes damage to a person's Dīn."

This refers to so much of love that the person does not even bother about the harm and destruction it causes to his Dīn. The desire for greatness and authority is also a major part of this world. This is irrespective of whether it is religious leadership, e.g. becoming a Sharī'at judge, president of an Islamic organization; or worldly leadership such as the desire to become the leader of a country. The Qur'ān also speaks against this.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ  
وَلَا فَسَادًا.

That abode of the Hereafter – We shall give it to those who do not seek to exalt themselves in the land, nor to cause corruption.<sup>1</sup>

However, if Allāh *ta'ālā* gives authority to a person without his desiring it and he uses it for the benefit of Dīn, then it is a gift from Allāh *ta'ālā*. This is demonstrated from the following Hadīth: Hadrat Abū Hurayrah *radīyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Allāh *ta'ālā* will ask

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<sup>1</sup> Sūrah al-Qaṣaṣ, 28: 83.

a servant on the day of Resurrection: 'Did I not give you leadership?'<sup>1</sup> This proves that authority is a gift from Allāh *ta'ālā*. Furthermore, Allāh *ta'ālā* refers to Hadrat Mūsā *'alayhis salām* as a man of great honour.<sup>2</sup> And Hadrat 'Īsā *'alayhis salām* as a man of honour in this world and the Hereafter.<sup>3</sup> In fact, Allāh *ta'ālā* conferred sultanate to some of the Prophets *'alayhimus salām*. For example, Hadrat Dāwūd *'alayhis salām* and Hadrat Sulaymān *'alayhis salām* were kings.

There is no harm in desiring leadership if it is for the sake of serving Dīn. For example, Hadrat Yūsuf *'alayhis salām* expressed his desire to be given authority over the finances of the kingdom of Egypt.

Nonetheless, although leadership and authority are gifts and permissible to desire, they are fraught with dangers. Observe the following Hadīth in this regard.

﴿6﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ أَمِيرٍ عَشْرَةَ إِلَّا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ، مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ، أَوْ أَوْبَقَهُ. ٤

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Even if a person ruled over

<sup>1</sup> Muslim.

<sup>2</sup> Sūrah al-Aḥzāb, 33: 69.

<sup>3</sup> Sūrah Āl 'Imrān, 3: 45.

<sup>4</sup> سنن الدارمي: ج ٢، ص ٤٤٠، أو ٢٥٥٧، أو ٢٥١٥.

ten people, he will be presented on the day of Resurrection while his hands will be tied behind his back. The justice (which he meted out in the world) will untie his hands or the injustice (which he committed in the world) will cast him into destruction.

The danger of leadership is obvious from the above Hadith.

﴿7﴾

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اضْطَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ فَأَثَرٌ فِي جِلْدِهِ، فَقُلْتُ: يَا أَيُّ وَائِي، يَا رَسُولَ اللَّهِ لَوْ كُنْتُ آذَنْتُنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئًا يَقْبِلُكَ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَنَا وَالْدُّنْيَا إِنَّمَا أَنَا وَالْدُّنْيَا كَرَائِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا.<sup>1</sup>

Hadrat Ibn Mas'ūd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* was lying down on a straw mat. When he got up, the marks of the straw mat were visible on his blessed body. Ibn Mas'ūd *radiyallāhu 'anhu* said: "O Rasūlullāh! Permit us to obtain a bed for you." Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "What interest do I have with

<sup>1</sup>مسند أحمد: ج ٧، ح ٤٢٨، والترمذي: ج ٤، ح ٣٧٧، وابن ماجه: ج ٢، ح ٤١٠٩.

the world? My similitude with the world is like a rider who takes a rest under a shady tree and proceeds on his journey.”

﴿8﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ، وَمَالُ مَنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ.<sup>1</sup>

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: This world is an abode for the one who has no abode, and wealth for the person who has no wealth. The one who has no intelligence accumulates of it (more than what is necessary).

﴿9﴾

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ: الْحُمْرُ جَمَاعُ الْإِثْمِ، وَالنِّسَاءُ حَبَائِلُ الشَّيْطَانِ، وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

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<sup>1</sup>مسند أحمد: ج ٦، ح ٢٤٤١. والبيهقي في الشعب: ج ١٣، ح ١٠١٥٤.

قَالَ: وَسَمِعْتُهُ يَقُولُ: أَخْرُوا النِّسَاءَ حَيْثُ أَخْرَهَنَّ اللَّهُ. رواه  
رزين.<sup>١</sup>

Hadrat Hudhayfah radiyallāhu ‘anhu narrates: I heard Rasūlullāh sallallāhu ‘alayhi wa sallam saying in his sermon: “...Love for this world is the root of all evil...”

### ﴿10﴾

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَخَوْفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْهَوَى، وَطُولُ الْأَمَلِ، فَأَمَّا الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ، وَهَذِهِ الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ، وَهَذِهِ الْآخِرَةُ مُرْتَحِلَةٌ قَادِمَةٌ، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَكُونُوا مِنْ بَنِي الدُّنْيَا فَافْعَلُوا، فَإِنَّكُمْ الْيَوْمَ فِي دَارِ الْعَمَلِ وَلَا حِسَابَ، وَأَنْتُمْ غَدًا فِي دَارِ الْحِسَابِ وَلَا عَمَلَ. لَفْظُ الْإِسْنَادَيْنِ سَوَاءٌ، غَيْرَ أَنَّهُ قَالَ فِي رِوَايَةِ جَعْفَرِ بْنِ

<sup>1</sup> هداية الرواة: ج ٥، ح ٥١٤. والبيهقي في الشعب: ج ١٣، ح ١٠٠١٩.

مُحَمَّدٍ: فَإِنْ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنَ الْآخِرَةِ وَلَا تَكُونُوا  
مِنَ الدُّنْيَا فَافْعَلُوا.<sup>1</sup>

Hadrat Jābir *radiyallāhu ‘anhu* narrates (in a lengthy Hadith) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “...This world is moving on an onward journey while the Hereafter is approaching from the opposite direction. Each one has its own sons. If you can, do not be from the sons of this world because today it is a place of action and there is no accounting here. Tomorrow you will be in the Hereafter where there will be no actions.”

﴿11﴾

عَنِ ابْنِ مَسْعُودٍ قَالَ: تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ. (الأنعام:  
١٢٥). فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ التَّوْرَ إِذَا  
دَخَلَ الصَّدْرَ انْفَسَحَ فَقِيلَ: يَا رَسُولَ اللَّهِ، هَلْ لِدَلِكْ مِنْ  
عِلْمٍ يُعْرَفُ؟ قَالَ: نَعَمْ، التَّجَافِي عَنْ دَارِ الْعُرُورِ، وَالْإِنَابَةَ  
إِلَى دَارِ الْخُلُودِ، وَالْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ.<sup>2</sup>

<sup>1</sup> البيهقي في الشعب: ج ١٣، ح ١٠٣٢.

<sup>2</sup> البيهقي في الشعب: ج ١٣، ح ١٠٠٦٨.

Had<sup>rat</sup> Ibn Mas'ūd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* read a verse whose translation is: "When Allāh *ta'ālā* wills to guide a person, He opens his heart for Islam." Rasūlullāh *sallallāhu 'alayhi wa sallam* then said: "When light enters the heart, it expands." Someone asked: "O Rasūlullāh! Is there any sign for this (through which the light could be identified)?" Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Yes. Aloofness from the abode of deception (this world), focus on the eternal abode (the Hereafter), and being prepared for death before its arrival."

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To this point, the theme centred around detachment from this world. The following Ahādīth contain the theme of attachment to the Hereafter.

﴿12﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ، يَغْنِي الْمَوْتَ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ<sup>١</sup>.

Had<sup>rat</sup> Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Engage in the abundant

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<sup>1</sup> الترمذي: ج ٤، ح ٢٣٠٧، (أحمد شاكر)، والنسائي: ج ٤، ح ١٧٢٤، وابن ماجه: ج ٥، ح ٤٢٥٨.



remembrance of the thing which puts an end to all pleasures, i.e. death.”

﴿13﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُحَفَّةُ الْمُؤْمِنِ الْمَوْتُ¹.

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Death is a gift for the believer.”

A person must be happy with a gift. If he fears punishment, he must make arrangements for saving himself from it by carrying out the injunctions of Allāh *ta‘ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*. If he falls short in any way, he must repent.

﴿14﴾

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ غَائِرٌ سَبِيلٍ. قَالَ: وَقَالَ ابْنُ عُمَرَ: إِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَإِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَخُذْ مِنْ حَسَنَاتِكَ لِمَسَاوِئِكَ. رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ عَنْ عَلِيٍّ

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¹ البيهقي في الشعب: ج ١٢، ح ٩٤١٨.

بْنِ الْمَدِينِيِّ عَيْرَ أَنَّهُ قَالَ فِي آخِرِ الْحَدِيثِ: مَا فِي حَدِيثِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَلَمْ يَذْكُرْ قَوْلَهُ: وَخُذْ مِنْ حَسَنَاتِكَ لِمَسَاوِيكَ.<sup>1</sup>

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates: Rasūlullāh *sallallāhu ‘alayhi wa sallam* held me by both my shoulders and said: “Live in this world as though you are in a foreign land (where your stay is temporary and you therefore do not become attached to it) or (in fact, live as though you) are crossing a path (where there is no possibility of staying over at all).” Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* used to say: “When it is evening, do not wait for the morning. When it is morning, do not wait for the evening...”

### ﴿15﴾

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَأَنْتَهَيْنَا إِلَى الْقَبْرِ، وَلَمَّا يُلْحَدُ، فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَلَسْنَا حَوْلَهُ، كَأَنَّا عَلَى رُءُوسِنَا الطَّيْرَ، وَفِي يَدِهِ عُودٌ يَنْكُثُ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: اسْتَعِيدُوا بِاللَّهِ مِنْ

<sup>1</sup> صحيح البخاري: ج ٨، ح ٦٤١٦.

عَذَابِ الْقَبْرِ مَرَّتَيْنِ، أَوْ ثَلَاثًا. ثُمَّ قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهُهُمْ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَبْجِيءُ مَلَكُ الْمَوْتِ، عَلَيْهِ السَّلَامُ، حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتَهَا النَّفْسُ الطَّيِّبَةُ، أَخْرِجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ. قَالَ: فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا، فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ، وَفِي ذَلِكَ الْحُنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةٍ مِسْكٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ. قَالَ: فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ، يَعْنِي بِهَا، عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ، بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ لَهُمْ فَيُسَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يَنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيَّينَ، وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ، وَفِيهَا أَعِيدُهُمْ، وَمِنْهَا

أُخْرِجُهُمْ تَارَةً أُخْرَى. قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ  
 مَلَكَانِ، فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي  
 اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ،  
 فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟  
 فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ، فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيَنَادِي  
 مُنَادٍ فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ،  
 وَالْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ. قَالَ: فَيَأْتِيهِ  
 مِنْ رَوْحِهَا، وَطَيِّبِهَا، وَيُفَسِّحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ. قَالَ:  
 وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرَّيْحِ،  
 فَيَقُولُ: أَبْشُرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ،  
 فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالْخَيْرِ، فَيَقُولُ:  
 أَنَا عَمَلُكَ الصَّالِحِ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى  
 أَهْلِي، وَمَالِي...

Hadrat Barrā 'ibn 'Āzib radīyallāhu 'anhū narrates (in a lengthy Hadīth) that Rasūlullāh sallallāhu 'alayhi wa sallam said: When a believer is about to depart from this world, white-faced angels come to

him. They have with them the shroud and perfume of Paradise. The angel of death then arrives and says: "O pure soul! Proceed towards the forgiveness and pleasure of Allāh *ta'ālā*. When the angel of death takes his life, the other angels do not leave him there. They place him in the shroud and perfume which is like musk. They take him and proceed toward the heavens. Whichever of the earthly angels they pass, they ask: "Who is this pure soul?" The angels reply by referring to the person with most beautiful and excellent titles, and say that he is the son of such and such person. They convey him to the lowest heaven and open its gates for him. The special angels of each level join him until he is conveyed to the next level, and they finally convey him to the seventh heaven. Allāh *ta'ālā* says: "Record the actions of My servant in the 'Illīyyīn and take him to earth (for questioning)." His soul is returned to his body (but not like how it was in the world. Rather, it will be returned in a manner appropriate to that realm. Its reality will be known only when a person sees it). Two angels then come to him and ask: "Who is your Lord?" He replies: "My Lord is Allāh." They ask: "What is your religion?" He replies: "My religion is Islam." They ask: "Who is this person who was sent to you?" He replies: "He is Allāh's Messenger." An announcer (on behalf of Allāh *ta'ālā*) announces in the heavens: "My servant has answered correctly. Pave the way to Paradise for him, clothe him with the

garments of Paradise, and open the door to Paradise for him.” The fragrance and breeze of Paradise continue blowing onto him. (The Hadīth then describes the condition of an unbeliever which is the exact opposite of the one described).

The following events will then occur:

1. The trumpet will be blown.
2. All the dead will be brought back to life.
3. The terrors of the field of Resurrection will be observed.
4. The accounting of deeds will take place.
5. Actions will be weighed. If any person’s rights remain to be fulfilled, he will be given the good deeds of the one who owes him the rights.
6. The fortunate ones will be made to drink from the Haud –e-Kauthar (the pond of abundance).
7. People will have to cross the bridge which extends over Hell.
8. Punishment for certain sins will be meted out.
9. Intercession in favour of believers.
10. The people of Paradise will enter it, and they will see Allāh *ta’ālā*.

We must make it a point to think over all these events. If we do not have the time to do this, we should at least think over them at the time when we go to sleep.

## ABSTAINING FROM SIN

Abstaining from sin is so vital that even if there was no punishment for it, it becomes essential merely by thinking that sinning causes Allāh's displeasure. If a person does a favour to you, you do not have the courage to displease him. Allāh's favours on His servant are countless. How, then, does he get the courage to displease Allāh *ta'ālā*? In addition to His displeasure, there is the fear of punishment in this world and the Hereafter, or in the Hereafter alone. One form of punishment in this world is observed by all, viz. a sinner is inclined to the world and distressed by the Hereafter. This results in firmness of his heart and resoluteness on Dīn leaving him. In such a situation, man should not even wander towards sin. This is irrespective of whether it is sinning with the heart, the hands and legs, or the tongue; and irrespective of whether it entails the rights of Allāh *ta'ālā* or the rights of fellow humans. This punishment is meted out for all sins. Then there are specific punishments for certain sins. The following Ahādith are quoted as proofs.

﴿1﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِّتَتْ فِي  
قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ  
قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ، وَهُوَ الرَّانُ الَّذِي

ذَكَرَ اللَّهُ: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.  
(المطففين: ١٤).<sup>١</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: When a believer commits a sin, a black spot appears on his heart. If he repents and seeks forgiveness, his heart is cleansed. But if he commits another sin, another black spot appears. This is the rust which Allāh *ta‘ālā* makes reference to in this verse:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

No such thing. Rather, that which they were earning has covered their hearts with rust.<sup>2</sup>

﴿2﴾

عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَحُرِفَتْ، وَلَا تَعُقَنَّ وَالِدَيْكَ وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ، وَلَا تَتْرُكَنَّ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا، فَإِنَّ مَنْ تَرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ بَرَّكَتْ مِنْهُ ذِمَّةُ اللَّهِ،

<sup>1</sup> مسند أحمد: ج ١٣، ح ٧٩٥، والترمذي: ج ٥، ح ٣٣٤، وابن ماجه: ج ٢، ح ٤٢٤٤ (فؤاد).

<sup>2</sup> Sūrah al-Muṭaffifin, 83: 14.



وَلَا تَشْرَبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ،  
فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ، وَإِيَّاكَ وَالْفِرَارَ مِنَ  
الرَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مُوتَانٌ وَأَنْتَ  
فِيهِمْ فَانْتَبُتْ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ، وَلَا تَرْفَعْ  
عَنْهُمْ عَصَاكَ أَدَبًا، وَأَخِفْهُمْ فِي اللَّهِ¹.

Hadrat Mu'adh radiyallāhu 'anhu narrates (in a lengthy Hadīth) that Rasūlullāh sallallāhu 'alayhi wa sallam said: "...Save yourself from sin because sinning causes the wrath of Allāh *ta'ālā* to descend..."

﴿3﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَدُلُّكُمْ عَلَى دَائِكُمْ وَدَوَائِكُمْ، أَلَا إِنَّ  
دَاءَكُمْ الدُّنُوبُ، وَدَوَاؤُكُمْ الْإِسْتِغْفَارُ².

Hadrat Anas ibn Mālik radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: "Should I not inform you of your illness and the medication for it? Listen! Your illness is sinning, and the medication for it is seeking forgiveness."

¹مسند أحمد: ج ٣٦، ح ٢٢٠٧٥.

²البيهقي في الشعب: ج ٩، ح ٦٧٤٦.

﴿4﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ النُّحَاسِ وَجَلَاؤُهَا الْإِسْتِغْفَارُ.<sup>1</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A type of rust forms on the hearts (on account of sinning) just as it forms on copper. Seeking forgiveness is what cleanses them.”

﴿5﴾

عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرُ إِلَّا الدُّعَاءَ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ.<sup>2</sup>

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A person is most certainly deprived of sustenance on account of a sin which he himself chooses to commit...”

Sometimes a person is literally deprived of sustenance, while he is always deprived of the blessings of sustenance because of sinning.

<sup>1</sup>البیهقي في الشعب: ج ١، ح ٦٤٠.

<sup>2</sup>مسند أحمد: ج ٣٧، ح ٢٤٤٣٨.

﴿6﴾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ، خَمْسٌ إِذَا ابْتُلِيتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا، إِلَّا فَشًا فِيهِمُ الطَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَصَّتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا. وَلَمْ يَنْقُضُوا الْمِكْيَالَ وَالْمِيزَانَ، إِلَّا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمُؤُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْ لَا الْبَهَائِمُ لَمْ يُمَطَّرُوا. وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ. وَمَا لَمْ تَحْكَمْ أَيْمَتُهُمْ بِكِتَابِ اللَّهِ وَسَخِرُوا وَبِمَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ<sup>1</sup>.

Hadrat 'Abdullāh ibn 'Umar radiyallāhu 'anhu narrates: We were ten people present with Rasūlullāh sallallāhu 'alayhi wa sallam when he turned towards us and said: "There are five things; I seek refuge in Allāh *ta'ālā* that you experience them. (1) When immorality is committed openly by a

<sup>1</sup> اللفظ للبيهقي في الشعب: ج ٥، ح ٣٠٤٣، وابن ماجه: ج ٥، ح ٤٠١٩.

people, they will suffer from plagues. They will succumb to illnesses which were never found in the time of their elders. (2) When a people weigh and measure less, they will suffer from droughts, poverty and oppressive rulers. (3) When a people stop paying zakāh, the clouds of mercy will be closed upon them. Had there been no animals, the people would not have received any rains. (4) When a people break their covenants with Allāh *ta'ālā* and His Messenger *sallallāhu 'alayhi wa sallam*, Allāh *ta'ālā* will empower their enemies over them who will then take their wealth and possessions by force. (5) When their leaders do not rule by the Book of Allāh and mock at what Allāh revealed, He will cause them to fight among themselves.”



عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَا ظَهَرَ  
الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أَلْقَى فِي قُلُوبِهِمُ الرُّعْبُ.<sup>1</sup>

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates: “When treachery becomes common among a people, Allāh *ta'ālā* casts fear in their hearts. When a nation passes unjust laws, its enemies are empowered over it.”

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<sup>1</sup>الموطأ (مصطفى الأعظمي): ج ٣، ح ١٦٧٠.

﴿8﴾

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ كَمَا تَدَاعَى الْقَوْمُ عَلَى قَصْعَتِهِمْ. قَالَ: قِيلَ: مِنْ قِلَّةٍ؟ قَالَ: لَا، وَلَكِنَّهُ غُثَاءٌ كَغُثَاءِ السَّيْلِ، يُجْعَلُ الْوَهْنُ فِي قُلُوبِكُمْ، وَيُنَزَّعُ الرُّعْبُ مِنْ قُلُوبِ عَدُوِّكُمْ، يُحِبِّكُمْ الدُّنْيَا وَكَرَاهِيَتَكُمْ الْمَوْتَ. هَكَذَا رَوَى بِهَذَا الْإِسْنَادِ مَوْفُوقًا. وَقَدْ رَوَيْنَاهُ مِنْ وَجْهِ آخَرَ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْفُوعًا.<sup>1</sup>

Hadrat Thaubān *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “A time will soon come when the different groups of unbelievers will summon each other against you just as a group of people call each other to a meal.” Someone asked: “Will we be in the minority on that day?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied: “No. In fact, you will be in large numbers but you will be powerless (and useless) like the foam in flood waters. Allāh *ta‘ālā* will remove fear for you from the hearts of your enemies and cast weakness in your hearts.” Someone asked: “What is (the cause of) this weakness?” Rasūlullāh *sallallāhu ‘alayhi wa sallam*

<sup>1</sup> عون المعبود: ج ٤، ح ٤٢٩٧. والبيهقي في الشعب: ج ١٣، ح ٩٨٨٧.

replied: "Love for this world and hatred for death."

﴿9﴾

عَنْ عَمَّارِ بْنِ يَاسِرٍ، وَحُذَيْفَةَ، قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِالْعِبَادِ نِقْمَةً أَمَاتَ الْأَطْفَالَ، وَأَعْقَمَ أَرْحَامَ النِّسَاءِ، فَتَنْزِلُ بِهِمُ النِّقْمَةُ وَلَيْسَ فِيهِمْ مَرْحُومٌ.<sup>١</sup>

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "When Allāh *ta'ālā* wills to exact revenge (for sinning) from His servants, children die in large numbers and women become barren. Revenge descends in this way and no one is spared."

﴿10﴾

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا، مَالِكُ الْمُلْكِ وَمَالِكُ الْمُلُوكِ، قُلُوبُ الْمُلُوكِ بِيَدِي، وَإِنَّ

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<sup>1</sup> ابن أبي الدنيا في العقوبات: ج ١، ح ٢٦.

الْعِبَادَ إِذَا أَطَاعُونِي حَوَّلْتُ قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ بِالرَّأْفَةِ  
وَالرَّحْمَةِ...<sup>١</sup>

وَإِنَّ الْعِبَادَ إِذَا عَصَوْنِي حَوَّلْتُ قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ  
بِالسَّخَطِ وَالتَّقَمَّةِ فَسَامُوهُمْ سُوءَ الْعَذَابِ، إِذَا فَلَا تَشْغُلُوا  
أَنْفُسَكُمْ بِالذُّعَاءِ عَلَى الْمُلُوكِ وَلَكِنْ اشْغُلُوا أَنْفُسَكُمْ  
بِالدِّكْرِ وَالتَّقَرُّغِ... إِلَى أَكْفِكُمْ مُلُوكَكُمْ.<sup>٢</sup>

Hadrat Abū ad-Dardā' *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Allāh *ta'ālā* says: "I am the King of kings; the hearts of the kings are under My control. When My servants obey Me, I cause their kings to turn to them with mercy and kindness. When servants disobey Me, I cause the hearts of their kings to be filled with rage and vengeance towards them. They then impose harsh punishments and difficulties on them..."

﴿ 11 ﴾

عَنْ بَكَّارٍ قَالَ: سَمِعْتُ وَهْبًا يَقُولُ: إِنَّ الرَّبَّ تَبَارَكَ وَتَعَالَى  
قَالَ فِي بَعْضِ مَا يَقُولُ لِبَنِي إِسْرَائِيلَ: إِنِّي إِذَا أُطِيعْتُ  
رَضِيتُ، وَإِذَا رَضِيتُ بَارَكْتُ، وَلَيْسَ لِبَرَكَتِي نِهَآيَةٌ، وَإِنِّي إِذَا

<sup>١</sup>الحلية: ج ٢، ص ٣٨٨.

<sup>٢</sup>أحمد في الزهد: ج ١، ح ٢٨٩.

عَصَيْتُ غَضِبْتُ، وَإِذَا غَضِبْتُ لَعَنْتُ، وَلَعْنَتِي تَبْلُغُ السَّابِعَ  
مِنَ الْوُلْدِ<sup>١</sup>.

Hadrat Wahb *rahimahullāh* said: Allāh *ta'ālā* said to the Banī Isrā'īl: "When I am obeyed, I am pleased. When I am pleased, I shower blessings. And there is no end to My blessings. When I am disobeyed, I become angry and invoke curses. The effect of My curses continue for seven generations."

This does not mean that the curses continue until seven generations. Rather, they are deprived of the blessings of children which they would have received had they been obedient.

﴿12﴾

وَكَيْعٌ، حَدَّثَنَا زَكْرِيَّا، عَنْ عَامِرٍ قَالَ: كَتَبْتُ عَائِشَةَ إِلَى  
مُعَاوِيَةَ: أَمَّا بَعْدُ، فَإِنَّ الْعَبْدَ إِذَا عَمِلَ بِمَعْصِيَةِ اللَّهِ عَادَ  
حَامِدُهُ مِنَ النَّاسِ دَامًا<sup>٢</sup>.

Hadrat Wakī' *rahimahullāh* narrates that Hadrat 'Ā'ishah *radiyallāhu 'anhā* wrote to Hadrat Mu'āwiyah *radiyallāhu 'anhu*: "When a person disobeys Allāh *ta'ālā*, those very people who were praising him now castigate him."

<sup>1</sup> الزهد لأحمد، الرقم ٢٨٩، طبعة دار ابن رجب.

<sup>2</sup> أحمد في الزهد: ج ١، ح ٩١٩.



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Most of the above Ahādīth make reference to the harms of sinning in general. A few Ahādīth in which the harms of specific sins are mentioned are now quoted.

﴿13﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا، وَمُؤَكِّلَهُ، وَكَاتِبَهُ، وَشَاهِدِيَهُ. وَقَالَ: هُمْ سَوَاءٌ.<sup>1</sup>

Hadrat Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* cursed the one who consumes usury (the one who receives it), the one who pays it, the one who records the transaction and the one who witnesses such a transaction. He added: They are all equal [in the sin].

﴿14﴾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنَّ مِنْ أَعْظَمِ

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<sup>1</sup> شرح مسلم: ج ٢، ح ١٥٩٨ (١٠٦).

الدُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى  
اللَّهُ عَنْهَا: أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً.<sup>1</sup>

Hadrat Abū Mūsā *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The most serious sin after the major sins is when a person passes away and leaves behind debts without having made arrangements for their payment.”

﴿15﴾

عَنْ أَبِي حَرَّةَ الرَّقَاشِيِّ، عَنْ عَمِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبِ نَفْسٍ  
مِنْهُ.<sup>2</sup>

Hadrat Abū Harrah ar-Raqāshī *radiyallāhu ‘anhu* narrates from his uncle who said that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Listen! Do not be oppressive. The wealth of another is not lawful without his clear consent.”

This includes usurping the right of another openly, e.g. by not paying his due or usurping the share of the inheritance of someone. It includes a donation which is

<sup>1</sup>مسند أحمد: ج ٣٢، ح ١٩٤٩٥. وأبو داود: ج ٥، ح ٣٣٤٢ (الأرنؤط).

<sup>2</sup>البيهقي في الشعب: ج ٧، ح ٥١٠٥. والدارقطني: ج ٣، ح ٢٨٨٦.

taken through compulsion or by making the person ashamed.

﴿16﴾

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ.<sup>1</sup>

Hadrat Sālim *radiyallāhu ‘anhū* narrates from his father who said that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The person who usurps the land of another (a narration of Aḥmad mentions: equal to one hand-span), will be buried with seven earths on the day of Resurrection.”

﴿17﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ.<sup>2</sup>

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhū* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* cursed the one who

<sup>1</sup> صحيح البخاري: ج ٤، ح ٣١٩٦.

<sup>2</sup> أبو داود: ج ٥، ح ٣٥٧٥. وابن ماجه: ج ٣، ح ٢٣١٣. والترمذي: ج ٥، ح ١٣٣٧.

accepts bribes and the one who gives bribes.

عَنْ ثَوْبَانَ قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
الرَّائِيَّ وَالْمُرْتَشِيَّ وَالرَّائِشَ. يَعْنِي: الَّذِي يَمْشِي بَيْنَهُمَا.<sup>1</sup>

The narration of Hadrat Thaubān *radiyallāhu ‘anhu* contains the following addition: [Rasūlullāh *sallallāhu ‘alayhi wa sallam* cursed] the one who acts as a facilitator between these two (in order to complete the bribery transaction).

Where it is not possible to save oneself from the oppression of an oppressor without bribery, it will be permissible to give a bribe. However, it is still unlawful to receive a bribe.

﴿18﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكُوبَةِ وَالْغُبَيْرَاءِ، وَقَالَ: كُلُّ  
مُسْكِرٍ حَرَامٌ.<sup>2</sup>

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* prohibited them from alcohol, gambling, backgammon and al-

<sup>1</sup> مسند أحمد: ج ٣٧، ح ٢٢٣٩٩. والبيهقي في الشعب: ج ٧، ح ٥١١٥.

<sup>2</sup> أبو داود: ج ٥، ح ٣٦٨٥.

ghubayrā'.<sup>1</sup> He said: Every intoxicant is forbidden.

Alcohol includes all intoxicants. Gambling includes insurance, lotteries, and so on.

﴿19﴾

عَنْ أُمِّ سَلَمَةَ، قَالَتْ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنْ كُلِّ مُسْكِرٍ وَمُقَتِّرٍ.

Hadrat Umm Salamah radiyallāhu 'anhā narrates that Rasūlullāh sallallāhu 'alayhi wa sallam prohibited all such things which intoxicate the mind or affect the senses.

This includes opium and some types of huqqah ingredients which render the mind or limbs useless.

﴿20﴾

عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ  
بَعَثَنِي رَحْمَةً وَهُدًى لِلْعَالَمِينَ، وَأَمَرَنِي أَنْ أَتَحَقَّقَ الْمَزَامِيرَ  
وَالْكُنَّارَاتِ (١)، يَعْنِي الْبَرَائِطَ وَالْمَعَارِفَ، وَالْأَوْثَانَ الَّتِي  
كَانَتْ تُعْبَدُ فِي الْجَاهِلِيَّةِ، وَأَقْسَمَ رَبِّي عَزَّ وَجَلَّ بِعِزَّتِهِ: لَا  
يَشْرَبُ عَبْدٌ مِنْ عِبِيدِي جَرْعَةً مِنْ خَمْرٍ إِلَّا سَقَيْتُهُ مَكَانَهَا

<sup>1</sup> Al-ghubayrā' refers to an intoxicating beverage made by Abyssinians from millet. (Lane's Lexicon)

<sup>2</sup> البيهقي في الشعب: ج ٥، ح ٣٦٨٦.

مِنْ حَمِيمٍ جَهَنَّمَ مُعَذَّبًا أَوْ مَغْفُورًا لَهُ، وَلَا يَسْقِيهَا صَبِيًّا  
صَغِيرًا إِلَّا سَقَيْتُهُ مَكَانَهَا مِنْ حَمِيمٍ جَهَنَّمَ مُعَذَّبًا أَوْ مَغْفُورًا  
لَهُ، وَلَا يَدْعُهَا عَبْدٌ مِنْ عِبِيدِي مِنْ خَافَتِي إِلَّا سَقَيْتُهَا إِيَّاهُ  
مِنْ حَظِيرَةِ الْقُدُسِ، وَلَا يَحُلُّ بَيْعُهُنَّ وَلَا شِرَاؤُهُنَّ، وَلَا  
تَعْلِيمُهُنَّ، وَلَا تِجَارَةً فِيهِنَّ، وَأَنْمَانُهُنَّ حَرَامٌ لِلْمُعَنِّيَاتِ.<sup>1</sup>

Hadrat Abū Umāmah *radiyallāhu ‘anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “My Allāh instructed me to wipe out musical instruments which are played with the hands and mouth...”

﴿21﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، قَالَ: كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الزَّانِ، مُدْرِكُ ذَلِكَ  
لَا مَحَالَةَ، فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالْأُذُنَانِ زِنَاهُمَا  
الِاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ،  
وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَتَّى، وَيُصَدِّقُ ذَلِكَ  
الْفَرْجُ وَيُكَذِّبُهُ.<sup>2</sup>

<sup>1</sup> مسند أحمد: ج ٣٦، ح ٢٢٢١٨.

<sup>2</sup> صحيح مسلم: ج ٨، ح ٦٨٤٨ و ٢٦٥٧.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: "...The adultery of the eyes is to look with lust. The adultery of the ears is to listen to lustful things. The adultery of the tongue is to speak of lustful things. The adultery of the hands is to touch someone (with lust). The adultery of the feet is to walk towards lustful things. The adultery of the heart is to have lustful hopes and desires (fantasies)..."

It is even more serious to engage in homosexual activities. If the present Hadīth and the one before it are observed together, we can gauge the seriousness of singing and music.

﴿22﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَ أَعْرَابِيٌّ  
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا  
الْكَبَائِرُ؟ قَالَ: الْإِشْرَاكُ بِاللَّهِ. قَالَ: ثُمَّ مَاذَا؟ قَالَ: ثُمَّ عُقُوقُ  
الْوَالِدَيْنِ. قَالَ: ثُمَّ مَاذَا؟ قَالَ: الْيَمِينُ الْعَمُوسُ. قُلْتُ: وَمَا  
الْيَمِينُ الْعَمُوسُ؟ قَالَ: الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ، هُوَ  
فِيهَا كَاذِبٌ¹.

Hadrat ‘Abdullāh ibn ‘Amr *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu*

¹ صحيح البخاري: ج ٩، ح ٦٩٢٠.

'alayhi wa sallam said: "...The major sins are: Ascribing partners with Allāh *ta'ālā*, causing harm to one's parents (by disobeying them), taking false oaths..."

﴿23﴾

أَنَسَ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِبَائِرَ، أَوْ سُئِلَ عَنِ الْكِبَائِرِ فَقَالَ: الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، فَقَالَ: أَلَا أُنبِئُكُمْ بِأَكْبَرَ الْكِبَائِرِ؟ قَالَ: قَوْلُ الزُّورِ، أَوْ قَالَ: شَهَادَةُ الزُّورِ. قَالَ شُعْبَةُ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: شَهَادَةُ الزُّورِ.<sup>1</sup>

The narration of Hadrat Anas *radiyallāhu 'anhu* of the previous Hadīth has false testimony (instead of false oaths).

﴿24﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْتَنِبُوا السَّبْعَ الْمُؤَبَّاتِ: الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ

<sup>1</sup> صحيح البخاري: ج ٨، ح ٥٩٧٧. وصحيح مسلم: ج ١، ح ٨٨.



الرَّبَّاءِ، وَأَكُلُ مَا الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذَفُ  
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْعَافِلَاتِ<sup>١</sup>.

In a Hadīth of Hadrat Abū Hurayrah *radīyallāhu ‘anhu* the following are included: Devouring the wealth of an orphan, fleeing from the battlefield (when waging jihād), and accusing innocent chaste believing women.

﴿25﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: لَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ... وَلَا يَنْتَهَبُ حِينَ يَنْتَهَبُ وَهُوَ مُؤْمِنٌ...<sup>٢</sup>

Another lengthy Hadīth of Hadrat Abū Hurayrah *radīyallāhu ‘anhu* contains: stealing, adultery, and highway robbery.

﴿26﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا - أَوْ  
كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ -

<sup>1</sup> صحيح البخاري: ج ٢٧٦٦، وصحيح مسلم: ج ٨٩.

<sup>2</sup> صحيح البخاري: ج ٢٤٧٥، وصحيح مسلم: ج ٥٧، والنسائي: ج ٤٨٧٠، وابن ماجه: ج ٣٩٣٦ باختلاف يسير.

حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا  
عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

وَفِي رِوَايَةٍ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا  
وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ<sup>١</sup>.

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “There are four qualities which, if found in a person, he will be a pure hypocrite. If a person has one of those qualities, he will have one quality of hypocrisy until he gives it up. (The four qualities are): (1) When he is entrusted (either with wealth or information), he acts treacherously. (2) When he speaks, he lies. (3) When he makes a covenant, he breaks it. (4) When he argues, he becomes vulgar.” A narration of Hadrat Abū Hurayrah *radiyallāhu ‘anhu* states: “When he makes a promise, he breaks it.”

﴿27﴾

عَنْ صَفْوَانَ بْنِ عَسَّالٍ، قَالَ: قَالَ يَهُودِيُّ لِصَاحِبِهِ: اذْهَبْ  
بِنَا إِلَى هَذَا التِّي فَقَالَ صَاحِبُهُ: لَا تَقُلْ نَبِيٍّ، إِنَّهُ لَوْ سَمِعَكَ

<sup>1</sup> صحيح البخاري: ج ٣، ح ٢٤٥٩ وصحيح مسلم (فواد): ج ١، ح ١٠٦.

كَانَ لَهُ أَرْبَعَةُ أَعْيُنٍ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَسَأَلَهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ. فَقَالَ لَهُمْ: لَا تُشْرِكُوا بِاللَّهِ  
شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ  
اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَمْشُوا فِي بَرِّيٍّ إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ،  
وَلَا تَسْخَرُوا، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْذِفُوا مُحْصَنَةً، وَلَا  
تُوَلُّوا الْفِرَارَ يَوْمَ الرَّحْفِ، وَعَلَيْكُمْ خَاصَّةُ الْيَهُودَ أَنْ لَا  
تَعْتَدُوا فِي السَّبْتِ، قَالَ: فَقَبَّلُوا يَدَيْهِ وَرَجَلَيْهِ. فَقَالَا: نَشْهَدُ  
أَنَّكَ نَبِيٌّ. قَالَ: فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي؟ قَالُوا: إِنَّ دَاوُدَ  
دَعَا رَبَّهُ أَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ أَنْ تَبْعَنَّاكَ أَنْ  
تَقْتُلَنَا الْيَهُودَ.<sup>1</sup>

وَفِي الْبَابِ عَنْ يَزِيدَ بْنِ الْأَسْوَدِ، وَابْنِ عُمَرَ، وَكَعْبِ بْنِ  
مَالِكٍ.

Hadrat Safwān ibn 'Assāl radiyallāhu 'anhu narrates (in a lengthy Hadīth) that Rasūlullāh sallallāhu 'alayhi wa sallam issued several injunctions. Included among them was: Do not take an innocent person to a ruler so that the latter may order his killing (or commit some other transgression

<sup>1</sup> الترمذي: ج ٤، ح ٢٧٣٣. والطيالسي: ج ٢، ح ١٢٦٠. والنسائي: ج ٧، ح ٤٠٧٨.

against him) and do not practise black magic...

Warnings of punishment have been issued with regard to the following sins:

To laugh mockingly at a person.

To deride a person.

To address a person with bad names and titles.

To have evil thoughts about a person.

To search for the faults of a person.

To speak ill of a person.

To carry tales.

To be two-faced.

To accuse a person.

To deceive a person.

To humiliate a person.

To rejoice over a loss suffered by a person.

To be proud and haughty.

To be oppressive.

To abstain from helping a person in need despite having the ability to help him.

To cause harm to the wealth of a person.

To taint the honour of a person.

To abstain from showing mercy to one's juniors.

To abstain from according respect to one's seniors.

To abstain from seeing to the needs of the hungry and unclothed.

To sever relations for worldly reasons.

To take pictures of animate things.

To make undue claims of inheritance over a property.

For strong and capable people to go around begging.

To shave the beard or clip it less than a fist-length.

To wear clothing which is worn by unbelievers and flagrant sinners.

For women to adopt the appearance of men, e.g. wearing shoes like men.

There are many other sins; these have been listed to serve as examples. We have to save ourselves from all sins, and repent over those which we already committed. Sins are pardoned through continuous repentance. Observe the following *Ahādīth* in this regard:

﴿1﴾

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. كَذَا قَالَ، وَهُوَ وَهُمْ. وَالْحَدِيثُ: عَنْ عَبْدِ الْكَرِيمِ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ كَمَا تَقَدَّمَ وَاللَّهُ أَعْلَمُ. وَرُويَ مِنْ أَوْجُهٍ ضَعِيفَةٍ بِهَذَا اللَّفْظِ. وَفِيمَا ذَكَرْنَاهُ كِفَايَةً<sup>1</sup>.

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhū* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who

<sup>1</sup> السنن الكبرى للبيهقي: ج ١٠، ح ٢٠٥٦١.

repents from sins is like one who has committed no sin.”

When the rights of fellow humans have been trampled, a further prerequisite for repentance is to obtain their pardon as well.

### ﴿2﴾

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ  
كَانَتْ لِأَخِيهِ عِنْدَهُ مُظْلِمَةٌ مِنْ عَرِضٍ أَوْ مَالٍ فَلْيُحْلِلْهُ  
الْيَوْمَ قَبْلَ أَنْ يُؤْخَذَ مِنْهُ يَوْمَ لَا دِينَارٌ وَلَا دِرْهَمٌ<sup>١</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Any person who has a due with regard to the honour or anything else of his fellow Muslim must obtain its pardon today – before the arrival of the day when neither dīnār nor dirham will avail him.

That is, before the day of Resurrection.

### ﴿3﴾

The remainder of the above Hadith reads as follows:

فَإِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرٍ مَظْلَمَتِهِ، وَإِنْ لَمْ  
يَكُنْ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْ سَيِّئَاتِهِ فَجُعِلَتْ عَلَيْهِ<sup>١</sup>

<sup>1</sup> صحيح البخاري: ج ٣، ح ٢٤٤٩.

If the person has any good deeds, an amount equal to the sin which was committed against him will be taken from him (and given to the rightful person). If he has no good deeds, then the evil deeds of the one whom he oppressed will be loaded onto him.

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<sup>1</sup> صحيح البخاري: ج ٣، ح ٢٤٤٩.

## PATIENCE AND GRATITUDE

The conditions and situations which man is faced with – whether voluntary or involuntary – are of two types. One type is the one which is in line with his temperament. Man must consider this condition to be a favour of Allāh *ta'ālā* with all his heart, be happy over it, believe it to be more than what he is eligible for, praise Allāh *ta'ālā* verbally for it, and abstain from using this favour in committing sins. This is known as *shukr* or gratitude.

The other is when a condition is not in line with man's temperament. Rather, it weighs heavily on his self and it is displeased with it. When such a condition presents itself, man must think to himself: "Allāh *ta'ālā* must have placed some good in it for me." He must not complain about it. If it is an order, he must remain firm on it. If it is a calamity, he must bear it firmly and not be grieved by it. This is known as *ṣabr* or patience.

Patience is more difficult than gratitude, so I will explain it first and in more detail. I will explain its profusion with two examples and then quote Qur'ānic verses and Aḥādīth which make reference to it.

### First example

A person shuns Dīnī works and flees from them; or his carnal self imposes on him to commit sins. He either has no inclination towards *ṣalāh* and fasting, desists from giving up unlawful income or hesitates in fulfilling the rights of others. In such a situation, he must take the courage to fulfil the Dīnī task and abstain from sin even if he experiences pain in both situations. This is because very soon after this pain, he will experience far more comfort and enjoyment.



**Second example**

A calamity afflicts a person – e.g. poverty, illness, the death of someone, transgression on the part of his enemy or loss in wealth. In such a situation, he must think of the positives of a calamity. The greatest positive is reward which is promised over a calamity. He must not express or speak about the calamity unnecessarily, and abstain from thinking about it all the time. If he does this, he will experience a special type of tranquillity. However, if certain arrangements can be made for the alleviation of the calamity, e.g. he is able to acquire lawful wealth [to remove poverty], treat his illness, take the help of someone, take recompense after obtaining the ruling for it from the Shari‘ah, engage in prayer and supplication – then there is no harm in this.

Take another example: An oppressive person imposes restrictions in carrying out Dīnī works or denigrates Islam. In such a situation, a believer considers his life to be cheap and is prepared to sacrifice it for Islam. At the same time, he must not break any rational law or law of the Shari‘ah.

These are examples of when patience is required. A few Qur’ānic verses and Ahādīth are now quoted.

**Qur’ānic verses**

﴿1﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

(When it becomes difficult for you to embrace īmān on account of love for wealth

and authority then) seek help through patience and ṣalāh.<sup>1</sup>

In this context, patience takes the form of abstaining from desires which are against the Shari'ah.

﴿2﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالْثَمَرِ ط وَبَشِيرِ الصَّابِرِينَ.

We will most certainly test you through a little fear (which you experience by the attack of enemies or the descent of calamities), through hunger, loss in riches, lives and fruits (e.g. animals dying, people dying, people falling ill, the produce of orchards and agricultural lands getting destroyed). (On such occasions) give glad tidings to those who are patient.<sup>2</sup>

﴿3﴾

وَكَايْنٍ مِّن نَّبِيٍّ قُتِلَ لَمْ يَكُن مَعَهُ رِبِّيُّونَ كَثِيرٌ ج فَمَا وَهَنُوا لِمَا  
أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ط وَاللَّهُ  
يُحِبُّ الصَّابِرِينَ.

There are many Prophets beside whom many seekers of Allāh fought. They did not

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<sup>1</sup> Sūrah al-Baqarah, 2: 45.

<sup>2</sup> Sūrah al-Baqarah, 2: 155.

lose heart upon being afflicted by any difficulty in Allāh's cause. Neither did they weaken nor did they become submissive [before the enemy]. Allāh loves such patient people (who are firm and steadfast in matters of religion).<sup>1</sup>

﴿4﴾

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

We will certainly grant to those who are patient (i.e. steadfast on the injunctions of religion) their reward for the good deeds that they used to do.<sup>2</sup>

﴿5﴾

وَالصَّابِرِينَ وَالصَّابِرَاتِ...أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

...the patiently enduring men and the patiently enduring women...Allāh has set aside for them forgiveness and a great reward.<sup>3</sup>

This includes all forms of patience – patience in carrying out acts of obedience, patience in abstaining from sins, and patience at the time of calamities.

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 146.

<sup>2</sup> Sūrah an-Nahl, 16: 96.

<sup>3</sup> Sūrah al-Ahzāb, 33: 35.

Ahādīth

﴿1﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتُ. قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ: إِسْبَاحُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Should I inform of you of something which wipes out sins and elevates a person’s rank?” The Sahābah *radiyallāhu ‘anhum* replied: “Most certainly.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “To perform a complete wuḍū’ in difficult situations (when it is difficult to perform wuḍū’ but a person takes the courage to perform it), abundant steps to the masājid (either because of living far away or going to the masājid regularly), and to wait for the next salāh after having completed the present salāh...

Performing wuḍū’ in such a situation is an example of patience.

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<sup>1</sup> صحيح مسلم: ٢٥١.

﴿2﴾

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا وَإِنْ قُطِعْتَ أَوْ حُرِّقْتَ<sup>١</sup>.

Hadrat Abū ad-Dardā' *radiyallāhu 'anhu* relates: "My beloved [Rasūlullāh] *sallallāhu 'alayhi wa sallam* advised me saying: 'Do not ascribe any partner to Allāh *ta'ālā* even if you are cut to pieces and you are burnt (in the fire)."

Remaining firm on *īmān* in such a situation is one example of patience. If a person is compelled by a tyrant to say or do such a thing [which entails polytheism], it is pardoned by the *Sharī'ah* and not considered to be unbelief and polytheism because the person's heart is brimming with *īmān*.

﴿3﴾

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا مُوسَى عَلَى سَرِيَّةٍ فِي الْبَحْرِ، فَبَيْنَمَا هُمْ كَذَلِكَ قَدْ رَفَعُوا الشِّرَاعَ فِي لَيْلَةٍ مُظْلِمَةٍ، إِذَا هَاتِفٌ فَوْقَهُمْ يَهْتِفُ يَا أَهْلَ السَّفِينَةِ، قِفُوا أَخْبِرْكُمْ بِقَضَاءِ قَضَاءِ اللَّهِ عَلَى نَفْسِهِ، فَقَالَ أَبُو مُوسَى: أَخْبَرْنَا إِنْ كُنْتَ مُحْبِرًا. قَالَ إِنَّ

<sup>١</sup>الألباني: صحيح الترغيب: ٢٣٦٩. الألباني: تخريج مشكاة المصابيح: ٥٥٢.

اللَّهُ تَبَارَكَ وَتَعَالَى قَضَى عَلَى نَفْسِهِ أَنَّهُ مَنْ أَعْطَشَ نَفْسَهُ لَهُ  
فِي يَوْمٍ صَائِفٍ سَقَاهُ اللَّهُ يَوْمَ الْعَطَشِ.<sup>1</sup>

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* appointed Hadrat Abū Mūsā *radiyallāhu ‘anhu* as a commander of an army and despatched him on a sea journey. They were travelling in the dark night with the sails open. Suddenly a caller from above called out to them saying: “O people of this ship, stop! I am informing you of an order of Allāh *ta’ālā* which He imposed upon Himself.” Hadrat Abū Mūsā *radiyallāhu ‘anhu* said: “Say whatever you have to say.” The caller said: “Allāh *ta’ālā* imposed upon Himself that the one who fasts on a hot day while keeping himself thirsty, Allāh *ta’ālā* will provide him with a drink on the day of thirst (on the day of Resurrection when people will be intensely thirsty).”

This is another example of patience.

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<sup>1</sup> الترغيب والترهيب: ١٠٨١٢. الهيثمي: مجمع الزوائد: ١٨٦١٣.

﴿4﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ¹.

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The person who reads the Qur’ān while stuttering in its recitation and it is difficult for him [to recite it] shall receive a double reward.”

This is also an example of patience.

﴿5﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ².

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The most beloved action is the one which is carried out steadfastly even if it is little.”

¹ البخاري: ٤٩٣٧. مسلم: ٧٩٨.

² البخاري: ٦٤٦٤. مسلم: ٢٨١٨.

The self would most certainly experience some difficulty in carrying out an action steadfastly and continuously. This is why it is another example of patience.

﴿6﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: حُقَّتِ الْجَنَّةُ بِالْمَكَارِهِ  
وَحُقَّتِ النَّارُ بِالشَّهَوَاتِ<sup>1</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Paradise is surrounded by difficulties and the Hell-fire is surrounded by (unlawful) desires.”

This includes acts of worship which are difficult on the self and sins which are difficult to give up.

﴿7﴾

عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا  
وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ  
يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ<sup>2</sup>.

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* and Hadrat Abū Sa‘īd *radiyallāhu ‘anhu*

<sup>1</sup>أحمد: ٨٩٣١، البزار: ٣٢٠٣، وابن حبان: ٧١٩.

<sup>2</sup>البخاري: ٥٦٤١.



narrate that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When a Muslim is afflicted by a calamity, illness, worry, grief, hardship, sorrow or even a thorn-prick, Allāh *ta’ālā* most certainly pardons his sins on account of these things.”

﴿8﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا... لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ  
فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا  
كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ<sup>1</sup>.

Had<sup>r</sup>at ‘Ā’ishah *radiyallāhu ‘anhā* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If a person is in a place wherein a plague occurs and he remains there patiently, hoping for reward, and having the knowledge that nothing except that which is written for him will afflict him, then he will receive the reward of a martyr.”

Even if he does not die [because of it]. And if he dies, he will receive a very high rank of martyrdom.

Most ‘ulamā’ say that it is permissible for such a person to move house, move from his residential area or to leave his town and go out provided he fulfils the rights of the sick and those who died [in the plague].

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<sup>1</sup> صحيح البخاري (٣٤٧٤).

﴿9﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ إِنَّ اللَّهَ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي  
مَحَبَّتَيْهِ فَصَبَرَ، عَوَّضْتُ مِنْهُمَا الْجَنَّةَ. يُرِيدُ عَيْنَيْهِ.<sup>1</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates: “I heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying that Allāh *ta‘ālā* says: ‘When I test My servant through his two beloved things [by taking away his eyesight] and he exercises patience over this loss, I will give him Paradise in return for them [his eyes].”

﴿10﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي  
الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ  
احْتَسَبَهُ، إِلَّا الْجَنَّةَ.<sup>2</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh *ta‘ālā* says: ‘When I take away the life of one of the beloveds of My servant and (he exercises patience) with a hope for reward, then I shall most certainly recompense him with Paradise.”

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<sup>1</sup> صحيح البخاري (٥٦٥٣).

<sup>2</sup> صحيح البخاري (٦٤٤٤).

The beloved could be one's children, wife, husband, relative or friend.

﴿ 11 ﴾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: قَبَضْتُمْ وَلَدَ عَبْدِي، فَيَقُولُونَ نَعَمْ. فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ، فَيَقُولُونَ نَعَمْ. فَيَقُولُ مَاذَا قَالَ عَبْدِي. فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَع. فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا وَاسْمُوهُ بَيْتَ الْحَمْدِ<sup>1</sup>.

Hadrat Abū Mūsā Ash'arī *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: When a person's child passes away, Allāh *ta'ālā* says to the angels: "Did you take away the life of My servant's child?" They reply: "Yes." Allāh *ta'ālā* asks: "Did you take away the fruit of his heart?" They reply: "Yes." Allāh *ta'ālā* asks: "What did My servant say?" They say: "He praised You and said: To Allāh we belong and to Him is our return." Allāh *ta'ālā* says: "Construct a house in Paradise for My servant and name it Bayt al-Hamd (the house of praise)."

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<sup>1</sup>سنن الترمذي (١٠٢١).

## ﴿12﴾

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَيَضْحَكُ إِلَيْهِمْ وَيَسْتَبْشِرُ بِهِمْ:  
الَّذِي إِذَا انْكَشَفَتْ فِتْنَةٌ قَاتَلَ وَرَاءَهَا بِنَفْسِهِ لِلَّهِ تَعَالَى،  
فَإِمَّا أَنْ يُقْتَلَ وَإِمَّا أَنْ يَنْصُرَهُ اللَّهُ وَيَكْفِيَهُ، فَيَقُولُ: أَنْظَرُوا  
إِلَى عَبْدِي هَذَا كَيْفَ صَبَرَ لِي بِنَفْسِهِ...

Hadrat Abū ad-Dardā' *radiyallāhu 'anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "There are three people whom Allāh *ta'ālā* loves, towards whom He smiles (in a manner suited to His status) and with whom He is happy. (1) The person who is prepared to give his life for Allāh *ta'ālā* (wherever the prerequisites for it are found). Then whether he loses his life or Allāh makes him victorious, Allāh *ta'ālā* suffices for him. Allāh *ta'ālā* says: 'Look at how this servant of Mine restrained his life for Me.'"

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The above was a discussion on patience. I now explain gratitude. Gratitude is an act of worship in itself. It also enables another act of worship – patience – to become easy. This is realized rationally and naturally. It is

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<sup>1</sup> الهيثمي: مجمع الزوائد: ٢/٥٧٢.

realized rationally in the sense that when the habit of thinking about Allāh's favours and being happy over them (which are essential in gratitude) becomes firm in a person, then even at times of calamities he will think to himself: I have been enjoying so many favours and bounties from Allāh *ta'ālā*. If He sends a calamity to me – and that too for my own good and reward – then I ought to bear it happily.

This is similar to how we gladly bear hardships imposed to us by our benefactors in this world. This is especially if we are to be given a prize after that.

The natural manner in which it is realized is that when we think over Allāh's favours, we develop love for Him. When we love someone, we are not offended by his harshness. A true lover thoroughly enjoys the harshness of his beloved.

A few verses and Ahādīth related to gratitude are quoted below.

﴿1﴾

فَاذْكُرُونِي اَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Remember Me and I will remember you (with mercy). Give thanks to Me and do not be ungrateful to Me.<sup>1</sup>

﴿2﴾

وَسَنَجْزِي الشَّاكِرِينَ

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<sup>1</sup> Sūrah al-Baqarah

We will most certainly recompense those who are grateful.<sup>1</sup>

﴿3﴾

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

If you are grateful (for My favours), I will give you more (if not in this world then certainly in the Hereafter). If you are ungrateful (then understand well that) My punishment is very severe.<sup>2</sup>

﴿4﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيهِ حُوبًا فِي نَفْسِهَا وَمَالِهِ.<sup>3</sup>

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “If a person has been given four things, he has been given the best of this world and the Hereafter. (1) a grateful heart, (2) a tongue which is engaged in Allāh’s remembrance, (3) a body which is

<sup>1</sup> Sūrah Āl ‘Imrān, 3: 145.

<sup>2</sup> Sūrah Ibrāhīm, 14: 7.

<sup>3</sup> الطبراني: المعجم الأوسط (٧٢١٢). والبيهقي في شعب الإيمان (٤٤٢٩).

patient in adversity, (4) a wife who is not treacherous as regards her life and her husband's wealth."

There is no time in which man is not in a certain condition or situation. It is either according to his temperament or against it. He has to be grateful in the first situation and patient in the second. Thus, patience and gratitude have to be with him all the time. O Muslims! Do not forget this. Be mindful of it and you will live in peace and comfort at all times.

## GOOD SOCIAL CONDUCT

Good social conduct refers to:

- (1) To seek advice on matters which need counsel from upright people and those who are concerned about your wellbeing.
- (2) To have mutual love, harmony and unity.
- (3) To ensure that you do not cause external or internal pain, distress or burden to anyone in your monetary dealings with them and in your social conduct.

Each of these three are separately ordered, as will be gauged from the forthcoming Qur'ānic verses and Ahādīth. At the same time, the three enjoy a special bond with each other. For example, you can only rely on the counsel of a person when there is love and harmony between yourself and the one whose advice you seek. This love and harmony can only be maintained and upheld when no loss or external or internal pain was caused to each other.

We can look at it from another angle. You will only have complete concern about saving yourself from causing pain or loss to another if you have love and concern for him. Love and harmony can progress fully when people include each other when seeking advice.

Based on this special connection between these three, they are treated as one and mentioned together. Each one will now be explained in sequence.

### **Consultation**

[In addition to the religious benefit] there is worldly benefit in consultation and seeking advice because



there is less likelihood of making mistakes and committing errors.

﴿1﴾

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْأَنْأَةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ<sup>1</sup>.

Hadrat Sahl ibn Sa'd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Deliberation and forethought are from Allāh *ta'ālā* while hastiness and impulsiveness are from Shayṭān."

Consulting someone and seeking his advice obviously puts an end to hastiness. This order applies to matters which can be deferred. The religious benefit of this is that the Shari'ah contains virtues of seeking counsel and advice.

﴿2﴾

وَشَاوِرْهُمْ فِي الْأَمْرِ، فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ، إِنَّ اللَّهَ  
يُحِبُّ الْمُتَوَكِّلِينَ

(O Messenger!) Take counsel from them (Sahābah) in special matters. Once you have decided over the matter (after having consulted them and whether it is in line

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<sup>1</sup> سنن الترمذي (٢١٠٢)، والطبراني (٥٧٠٢).

with their counsel or against it), place your trust in Allāh (and do what you have to do). Allāh loves those who place their trust in Him.<sup>1</sup>

Special matters refer to those regarding which divine revelation did not come down, and they are also important. In other words, it does not refer to trivial and small matters. Once revelation comes down over a particular matter, there is no room for consultation. As for trivial matters, there is no order for consultation in them. For example, having two meals and so on.

﴿3﴾

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ  
أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

There is no good (reward and blessings) in most of the deliberations of people in general except he who enjoins charity, good deeds or reconciliation among the people (in carrying out this teaching they make arrangements and consult each other. There is certainly reward and blessings in their deliberations).<sup>2</sup>

We learn from this that there are times when it is more prudent to have private and secret consultations.

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 159.

<sup>2</sup> Sūrah an-Nisā', 4: 114.

﴿4﴾

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

They (believers) conduct all their affairs (which are worthy of mutual consultation) through mutual consultation.<sup>1</sup>

Praising the believers for consulting each other is a clear proof of the virtue of mutual consultation.

﴿5﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاوَرَ حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ.

There is a lengthy Hadīth of Hadrat Anas *radiyallāhu ‘anhu* in which he states that Rasūlullāh *sallallāhu ‘alayhi wa sallam* consulted them (i.e. the Sahābah *radiyallāhu ‘anhum* with regard to going out on the occasion of the Battle of Badr).

﴿6﴾

عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ كَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ نَظَرَ فِي كِتَابِ اللَّهِ، فَإِنْ وَجَدَ فِيهِ مَا يَقْضِي

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<sup>1</sup> Sūrah ash-Shūrā, 42: 38.

<sup>2</sup> صحيح مسلم (١٧٧٩).

بِهِ قَضَى بَيْنَهُمْ، وَإِنْ عَلِمَهُ مِنْ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِهِ، وَإِنْ لَمْ يَعْلَمْ خَرَجَ فَسَأَلَ الْمُسْلِمِينَ عَنِ السُّنَّةِ، فَإِنْ أَعْيَاهُ ذَلِكَ، دَعَا رُؤُوسَ الْمُسْلِمِينَ وَعُلَمَاءَهُمْ وَاسْتَشَارَهُمْ<sup>1</sup>.

Hadrat Maymūn ibn Mihrān *radiyallāhu ‘anhu* narrates that when any matter was presented to Hadrat Abū Bakr *radiyallāhu ‘anhu*, he would look in the Qur’ān [for a judgement]. If he found it, he would pass judgement on the litigants]. If he knew that it is in the Sunnah of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, he would pass judgement by it. If he did not find a ruling, he would go to the Muslim public and ask them about the Sunnah [on the matter under review]. If he did not find it by them, he would assemble the seniors and ‘ulamā’, and seek their counsel.

For everyone to concur on a matter is not a prerequisite for the course of action which is to be adopted by the leader. This can be gauged from the practice of Hadrat Abū Bakr *radiyallāhu ‘anhu* to fight those who refused to pay zakāh even though the other senior Sahābah *radiyallāhu ‘anhum* suggested to the contrary.

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<sup>1</sup>فتح الباري لابن حجر: ٣٥٤/١٣. إسناده صحيح.

﴿7﴾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: وَكَانَ الْقُرَاءُ أَصْحَابَ  
مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ كُهُولًا كَانُوا أَوْ شُبَّانًا.

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates that members of the consultative assembly of Hadrat ‘Umar *radiyallāhu ‘anhu* used to be ‘ulamā’ irrespective of whether they were young or old.

It is learnt from the last three Ahādīth that seeking counsel and advice was the practice of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, Hadrat Abū Bakr *radiyallāhu ‘anhu* and Hadrat ‘Umar *radiyallāhu ‘anhu*.

﴿8﴾

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيُشِرْ عَلَيْهِ.

Hadrat Jābir *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “When your (Muslim) brother seeks your advice you must advise him.”

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A few etiquette of consultation are now mentioned.

<sup>1</sup> صحيح البخاري (٧٢٨٦).

<sup>2</sup> ابن ماجه (٣٧٤٧).

## ﴿1﴾

عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: وَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ عَزْوَةً إِلَّا وَرَى بِغَيْرِهَا.

Hadrat Ka'b ibn Mālik radiyallāhu 'anhu narrates that when Rasūlullāh sallallāhu 'alayhi wa sallam decided to go out for battle, he would allude to it (and not mention it explicitly)...

We learn from this that if it could be harmful to expose the matter regarding which advice is sought, then it should not be exposed.

## ﴿2﴾

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةٌ مَجَالِسَ سَفْكُ دَمٍ حَرَامٌ، أَوْ فَرَجٍ حَرَامٌ، أَوْ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ.

Hadrat Jābir radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam said: “Assemblies are bound to trustworthiness. (In other words, when certain matters are discussed in an assembly [or meeting], they should not be

<sup>1</sup> صحيح البخاري (٢٩٤٧).

<sup>2</sup> سنن أبي داود (٤٨٦٩)، وأحمد (١٤٧٣٤).

mentioned outside) except for three assemblies...”

The gist of the three assemblies is that if the discussion and consultation is with regard to causing harm to a person’s life, wealth or honour; then it is not permissible to conceal it. If it is a sin to disclose something which would cause harm to a specific person, it will be more sinful to disclose something which would cause harm to the entire Muslim community.

﴿3﴾

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ... فَأَخْرَجَتْهُ (أَيَّ كِتَابٍ حَاطِبٍ)  
 مِنْ عَقَاصِهَا، فَأَتَيْنَا بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا  
 فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ  
 بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:  
 مَا هَذَا يَا حَاطِبُ؟...إِلَى قَوْلِهِ: وَنَزَلَتْ فِيهِ: يَا أَيُّهَا الَّذِينَ  
 آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ  
 بِالْمَوَدَّةِ...

It was not out of evil intentions but due to misunderstanding that Hadrat Hātib ibn Abī Balta’ah *radiyallāhu ‘anhu* conveyed to the unbelievers of Makkah a secret of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

<sup>1</sup> البخاري: ٣٠٠٧. مسلم: ٢٤٩٤. أبو داؤد: ٢٦٥٠. الترمذي: ٣٣٠٥.

Consequently, attention was drawn to it in the beginning verses of Sūrah al-Mumtahinah.

In fact, any matter which concerns the Muslims in general should not be disclosed to the public even if exposing it does not appear to be harmful. It should only be disclosed to those who are in control of the matter in accordance with common sense and the Shari'ah. The reason for this is that it may well be that a person has not fathomed the harm it could cause in the case where he was to disclose it.

Allāh *ta'ālā* says in this regard:

﴿4﴾

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ  
إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ  
مِنْهُمْ.

When there reaches them any news of peace or fear, they popularize it (immediately). Had they referred it to the Messenger and to those of authority among them (i.e. the senior Sahābah, and not interfered with it themselves), those from among them who verify [the truth] would have verified it.<sup>1</sup>

This verses demonstrates that most news is against the limits. As for those which are within the limits, their

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<sup>1</sup> Sūrah an-Nisā', 4: 83.



usefulness and benefit can be gauged from the following Hadīth:

﴿5﴾

عَنِ هِنْدِ بْنِ أَبِي هَالَةَ وَتَتَفَقَّدُ أَصْحَابَهُ وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ<sup>١</sup>.

Hadrat Ibn Abī Hālah *radiyallāhu ‘anhu* narrates (in a lengthy Hadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to inquire about the conditions and situations of his Companions. He used to ask his (special) people about events and incidents which are taking place among the (common) people.

### **Mutual love and harmony**

﴿1﴾

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Hold fast to the rope of Allāh (i.e. His Dīn) altogether and do not sow dissension.<sup>2</sup>

﴿2﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

<sup>1</sup> دلائل النبوة للبيهقي: ٢٨٦/١.

<sup>2</sup> Sūrah Āl ‘Imrān, 3: 103.

He created unity in their (Muslims') hearts.<sup>1</sup>

This verse makes reference to Allāh's favours. We learn that unity and harmony are great favours and bounties of Allāh *ta'ālā*.



وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ  
رِيحُكُمْ

Obey the order of Allāh and of His Messenger (in all matters by ensuring you do not do anything against the Shari'ah). And do not dispute with each other or else you will lose courage (on account of mutual disharmony because your strengths and powers will be scattered, you will not trust each other, and what can a person do when he is on his own?). And your strength will depart (your awe will dissipate. This is inevitable once others come to know of your disunity).<sup>2</sup>

This verse highlights the harms of disunity and the need to obey Allāh *ta'ālā* and His Messenger *sallallāhu 'alayhi wa sallam*.

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<sup>1</sup> Sūrah al-Anfāl, 8: 63.

<sup>2</sup> Sūrah al-Anfāl, 8: 46.



عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا بَلَى، قَالَ: إِصْلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ، الْحَالِقَةُ<sup>1</sup>.

Hadrat Abū ad-Dardā' *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Should I inform you of a thing which is superior (as regards some of its effects) to fasting, charity and *ṣalāh*?" The people replied: "Certainly tell us." Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "It entails setting right your mutual dealings. Mutual disharmony shaves off Dīn."

### Purity and transparency in dealings and conduct

Those who have a little concern for Dīn show some regard to purity in dealings and consider it to be a part of Dīn. It is a different matter if they fall short because of not knowing the rules and regulations in this regard. A simple treatment for this is for them to study my book *Safā'ī Mu'āmalāt* and the fifth part of *Bahishtī Zewar*. Alternatively they must consult an 'ālim whenever an issue of this nature presents itself.

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<sup>1</sup>أبو داؤد (٤٩١٩)، والترمذي (٢٥٠٩).

If a person himself does not show any regard to this, then the other person whose right it is will demand his right and thereby cause this person to pay heed. This is why I did not see the need to write on this subject here. As for the second aspect, viz. good social conduct, there are many religious people who disregard it. In fact, they assume that it is merely a worldly arrangement which has nothing to do with Dīn. This is why they do not bother about it. A few Qur'ānic verses and Ahādīth are presented.

﴿1﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى  
تَسْتَأْذِنُوا وَكَسَلِمُوا عَلَى أَهْلِهَا ط ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ  
تَذَكَّرُونَ. فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى  
يُؤْذَنَ لَكُمْ ج وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى  
لَكُمْ ط وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ.

O believers! Do not enter houses other than your own houses until you have asked permission and wished peace to their owners. This is better for you so that you may bear in mind. Then if you do not find anyone therein, do not enter them as long as you are not given permission. If you are told: "Turn back," then turn back. In this

there is much purity for you. Allāh knows whatever you do.<sup>1</sup>

The order to seek permission applies to all men and women. There are three wisdoms behind it. (1) A person's eyes do not fall on the unlawful. (2) A person does not come to know of a condition which is disliked by the other. (3) There are times when a person does not want to meet the other because it may be disturbing his rest period, he may be busy in some work, or he just does not feel like meeting anyone at that time.

﴿2﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ  
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ، وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ  
اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ. وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ.

O believers! When you are asked to make room in the assemblies, then make room. Allāh will give you ample room (in Paradise). And when you are asked to get up, then get up. Allāh will raise the ranks of those who believe among you and those who have been given knowledge. Allāh is aware of whatever you do.<sup>2</sup>

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<sup>1</sup> Sūrah an-Nūr, 24: 27-28.

<sup>2</sup> Sūrah al-Mujādalah, 58: 11.

﴿3﴾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لَمَّا كَانَتْ لَيْلِي اللَّيْلِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي...إِلَى قَوْلِهَا فَاضْطَجَعَ فَلَمْ يَلْبُثْ إِلَّا رَيْثِمًا ظَنَّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْدًا، وَانْتَعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ فَخَرَجَ، ثُمَّ أَجَافَهُ رُوَيْدًا،...إِلَى قَوْلِهِ: وَظَنَنْتُ أَنْ قَدْ رَقَدْتَ فَكْرَهْتُ أَنْ أُوقِظَكَ، وَخَشِيتُ أَنْ تَسْتَوْحِشَنِي¹.

Hadrat 'Ā'ishah *radiyallāhu 'anhā* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* lied down on my bed when it was my turn. He waited until he thought I had fallen asleep. He took his sheet very silently, wore his shoes silently, opened the door silently (and went to Baqī')². (On his return) he said: I thought you had fallen asleep and I did not want to wake you up. I feared that if you woke up, you would get frightened...

It is clearly mentioned in this Hadīth that Rasūlullāh *sallallāhu 'alayhi wa sallam* did all those actions silently so as not to disturb Hadrat 'Ā'ishah *radiyallāhu 'anhā* whether by getting her up or causing her to get frightened.

¹ صحيح مسلم (٩٧٤).

² The graveyard of Madīnah Munawwarah.



عَنِ الْمِقْدَادِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ: ...فَأَتَيْنَا النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقَ بِنَا إِلَى أَهْلِهِ...فَيَجِيءُ مِنَ اللَّيْلِ  
فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيَسْمَعُ الْيَقْظَانَ¹.

Hadrat Miqdād *radiyallāhu ‘anhu* narrates (in a lengthy Hadith): “We (three of us) went to Rasūlullāh *sallallāhu ‘alayhi wa sallam* who then took us to his house. (We stayed over at his place and we used to sleep away after ‘ishā). Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to come in quite late. (Since there is the possibility of the guest being awake or asleep), he used to offer salām but so softly that the one who was awake would hear him while the one who was asleep would not be disturbed.”

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¹ صحيح مسلم (٢٠٥٥).

## THE MUSLIM IDENTITY

This refers to ensuring that one's dress, appearance, manner of speech, demeanour and ways are different from those of people of other religions, nations and creeds. The Sharī'ah prohibits adopting the appearance and ways of other nations unnecessarily. There are certain things which, even if they are not peculiar to other nations, will remain sins. For example, to shave the beard or clip it more than the limit, to wear pants or shorts above the knees. These are unlawful under all conditions. If, in addition to committing these prohibitions, a person scorns the Shar'ī appearance or speaks ill of them, then it will go beyond a sin and amount to kufr.

There are other things which, if they are not peculiar to other nations, will not amount to sin. The manner to identify whether something is peculiar to a certain nation is that when such things are seen, people in general do not think to themselves that this appearance is of such and such nation. For example, wearing an *angrakhā* or *achkan*.<sup>1</sup> However, as long as the peculiarity with a certain people remains, it will be prohibited.

Then you get things which are only national forms of dress, e.g. a coat and pants, or, like a national dress, it is their habit, e.g. sitting on a chair and table when having meals, using forks and knives to eat. Adopting these ways will entail a sin only, sometimes more and sometimes less. As for the things which make up the

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<sup>1</sup> A long coat worn by men.



religious appearance of other nations, it will be kufr to adopt them. For example, to hang a cross around the neck.

As for the things which are neither national nor religious symbols, but are invented by them and are of general necessity, it is permissible to use and adopt them. For example, a watch, lawful medication, different modes of transportation, new inventions such as means of communication, new types of weaponry, new forms of physical exercise for which there is no alternative among our people. Obviously, musical instruments like the gramophone, harmonium, etc. are prohibited.

In all the above, identifying the items which are permissible should not be done by one's own intellect. Rather, the 'ulamā' should be consulted.

It is also a sin to adopt the appearance of Muslims who are flagrant sinners and those who commit bid'ah. This, notwithstanding the fact that this sin is less serious than adopting the appearance and ways of the unbelievers.

It is a sin for a man to adopt the appearance of women and vice versa.

From the prohibited appearances, if a person adopts the full appearance, his sin will be more serious than the one who adopts a partial appearance.

One must have realized from all this that this issue is a Shar'ī one and also a rational one. Because for a man to adopt the appearance of a woman is rationally disliked by everyone. Even though both are Muslims and righteous people. Where the differentiation is between a Muslim and a kāfir, or a righteous person and a flagrant sinner, then no rational person will ever

permit the adoption of the appearance of a *kāfir* or a flagrant sinner.

A few Qur'ānic verses and *Aḥādīth* are now quoted.

### **Qur'ānic Verses**

﴿1﴾

وَلَا مَرْنَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ

[Shayṭān said]: I will teach them to alter the appearance of the creations of Allāh (e.g. shaving the beard).<sup>1</sup>

Some forms of change and alteration entail spoiling the appearance and are *ḥarām*. Examples were given previously. Some changes entail beautifying the appearance. These are obligatory. For example, clipping the moustache, removing hair from the armpits and pubic regions. Other changes are permissible, e.g. for men to shave the hair from their heads or to clip it, to clip the beard when it is more than one fist in length. The decision to do these things is from the Sharī'ah and not on the basis of customs. This is because customs are not on the level of the Sharī'ah. Furthermore, customs differ from place to place and change from time to time.

﴿2﴾

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

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<sup>1</sup> Sūrah an-Nisā', 4: 119.

Do not incline towards those who are wrongdoers, then the fire will touch you.<sup>1</sup>

A person will discard his own appearance and happily adopt the appearance of others only if his heart is inclined towards them. Allāh *ta'ālā* warns us of the Hell-fire if we incline towards the disobedient ones. It is thus clearly proven from this that it is a sin to adopt such appearances.

### **Ahādīth**

﴿1﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ تَوْبِينَ  
مُعْصَفَرَيْنِ، فَقَالَ: إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ، فَلَا تَلْبَسَهَا.

Hadrat ‘Abdullāh ibn ‘Amr ibn al-‘Ās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* saw him wearing two garments which were dyed with safflower.<sup>3</sup> He said: “This is from among the clothing of the unbelievers; do not wear it.”

A garment of this colour is unlawful for men. Rasūlullāh *sallallāhu ‘alayhi wa sallam* gave him another reason for its prohibition. We learn from this

<sup>1</sup> Sūrah Hūd, 11: 113.

<sup>2</sup> صحيح مسلم (٢٠٧٧).

<sup>3</sup> A deep orange dye which is extracted from the safflower plant.

that this reason also has an effect on the ruling. Thus, the same rule will apply wherever this reason is found.

﴿2﴾

عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدَ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ فَرْقَ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَائِمُ عَلَى الْقُلَانِيسِ<sup>1</sup>.

Hadrat Rukānah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Tying turbans on top of hats is a distinguishing feature between us and the polytheists.”

This means that we tie turbans on top of hats while the polytheists tie a turban only.

﴿3﴾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ<sup>2</sup>.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who imitates a people (in appearance, ways, mannerisms, etc.) is counted among them.”

<sup>1</sup> سنن الترمذي (١٧٨٤).

<sup>2</sup> سنن أبي داود (٤٠٣١)، وأحمد (٥١١٤).

In other words, if he adopts the appearance of unbelievers and flagrant sinners, he will be with them in the sin.

﴿4﴾

عَنْ عَبْدِ اللَّهِ بْنِ مَطَرٍ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَشْرِ... وَأَنْ يَجْعَلَ الرَّجُلُ فِي أَثْقَلِ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ أَوْ يَجْعَلَ عَلَى مَنْكَبَيْهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ...

‘Abdullāh ibn Maṭar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* prohibited ten things (one of them is) when a person attaches silk as a lining for his garments or on his shoulders as is the practice of non-Arabs...

The same explanation given under Hadīth no. 1 applies here.

﴿5﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

<sup>1</sup>أبو داؤد (٤٠٤٩)، والنسائي (٥٠٩١)، وأحمد (١٧٢٠٩).

<sup>2</sup>صحيح البخاري (٥٨٨٥).

Hadrat Ibn ‘Abbās *radiyallāhu ‘anhu* narrates: Rasūlullāh *sallallāhu ‘alayhi wa sallam* cursed those men who imitate women and those women who imitate men.

﴿6﴾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لُبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لُبْسَةَ الرَّجُلِ.<sup>1</sup>

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* cursed the man who wears the clothing of women, and the woman who wears the clothing of men.

﴿7﴾

قِيلَ لِعَائِشَةَ: إِنَّ أَمْرَأَةً تَلْبَسُ التَّعْلَ، فَقَالَتْ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَةَ مِنَ النِّسَاءِ.<sup>2</sup>

Hadrat Ibn Abī Mulaykah *radiyallāhu ‘anhu* narrates that Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* was asked about a woman who wears males’ shoes. She said: “Rasūlullāh

<sup>1</sup> سنن أبي داود (٤٠٩٨)، النسائي في السنن الكبرى (٩٢٥٣)، وابن ماجه (١٩٠٣)، وأحمد (٨٣٠٩).

<sup>2</sup> أبو داود (٤٠٩٩).

*sallallāhu ‘alayhi wa sallam* cursed the woman who adopts the dress of men.”

This practice has become quite common among women. The sin becomes more serious when men’s clothing is worn and it is also the dress of other nations and cultures.

﴿8﴾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.<sup>1</sup>

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Allāh’s curse on the woman who attaches hair to the hair of other women, and the one who gets this done. (The purpose of this is to deceive others into thinking that she has long hair). [Allāh’s curse] on the woman who tattoos others and the woman who gets herself tattooed.”

The same applies to men who do this.

﴿9﴾

عَنِ الْحَجَّاجِ بْنِ حَسَّانٍ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فَحَدَّثَنِي أُخْتِي الْمُغِيرَةُ قَالَتْ: وَأَنْتَ يَوْمَئِذٍ غُلَامٌ

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<sup>1</sup> صحيح البخاري (٥٩٤٧).

وَلَكَ قَرْنَانِ أَوْ قُصَّتَانِ، فَمَسَحَ رَأْسَكَ وَبَرَكَ عَلَيْكَ، وَقَالَ:  
إَحْلِقُوا هَذَيْنِ أَوْ قُصُّوهُمَا، فَإِنَّ هَذَا زِيُّ الْيَهُودِ<sup>1</sup>.

Hadrat Hajjāj ibn Hassān rahimahullāh narrates: “[I was still a child when] we went to Hadrat Anas radiyallāhu ‘anhu. My sister, Mughīrah, related to me saying: ‘You were a child at the time when you had two plaits or tassels of hair on your head. Hadrat Anas radiyallāhu ‘anhu passed his hand over your head and prayed for blessings in your favour. He then said: ‘Shave this off or clip it off because this is the practice of the Jews.’”

### ﴿10﴾

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ سَعِيدَ  
بْنِ الْمُسَيَّبِ يَقُولُ... تَظْفُؤُوا أَفْنَيْتِكُمْ وَلَا تَشَبَّهُوا بِالْيَهُودِ<sup>2</sup>.

Hadrat Sa’d ibn Abī Waqqās radiyallāhu ‘anhu narrates: “I heard Sa’id ibn al-Musayyib saying...: ‘Keep the areas in front of your houses clean and do not imitate the Jews (who used to keep their areas dirty).’”

When it is prohibited to keep the areas in front of the house dirty because it smacks of imitation of the Jews,

<sup>1</sup> سنن أبي داود (٤١٩٧).

<sup>2</sup> الألباني صحيح الترمذي (٢٧٩٩).



how can it be permissible to wear clothing which is similar to that of the Jews?!

﴿11﴾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءِ، فَإِنَّهَا فِي كِتَابِ اللَّهِ الْعِشَاءُ، وَإِنَّهَا تُعْتَمُ بِجَلَابِ الْإِبِلِ<sup>1</sup>.

Hadrat Ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Do not allow the (ignorant) villagers to influence you in the naming of the maghrib *ṣalāh*.” They used to refer to it as ‘ishā (you must not refer to it as ‘ishā, refer to it as maghrib). He also said: “Do not allow the (ignorant) villagers to influence you in the naming of the ‘ishā *ṣalāh* because it is referred to as the ‘ishā *ṣalāh* in the Book of Allāh (while they used to refer to it as ‘atamah) because the camels are milked in the ‘atamah (in the darkness).”

We learn from this that we should abstain from unnecessarily bearing any similarity in speech and expressions with those who are ignorant of Dīn.

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<sup>1</sup> صحيح مسلم (٦٤٤).

## ﴿12﴾

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ بِيَدِ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْسٌ عَرَبِيَّةٌ فَرَأَى رَجُلًا يَبِيدُهُ  
قَوْسٌ فَارِسِيَّةٌ، فَقَالَ مَا هَذِهِ، أَلْقَهَا وَعَلَيْكَ بِهِذِهِ  
وَأَشْبَاهُهَا...

Hadrat 'Alī radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam had an Arabian bow in his hand. He saw a person who had a Persian bow in his hand. Rasūlullāh sallallāhu 'alayhi wa sallam said to him: “What is this? Throw it away and obtain one that is similar to this (he pointed at the Arabian bow)...”

An Arabian alternative to the Persian bow was available, this is why he prohibited him from using the Persian bow. We learn from this that we must abstain from similarity with other nations in items which we use. For example, brass utensils are peculiar to certain people in certain regions.

## ﴿13﴾

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِفْرُؤُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ

<sup>1</sup> نيل الأوطار للشوكاني: ج ٨، ص ٢٤٧. والبيهقي (٢٠٢٨).

وَأَصْوَاتُهَا، وَإِيَّاكُمْ وَلُحُونِ أَهْلِ الْعِشْقِ وَالْفِسْقِ وَأَهْلِ  
الْكِتَابِينَ...

Hadrat Hudhayfah radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “Read the Qur’ān in the style and voice of the Arabs (i.e. read it correctly and without formalities) and protect yourself against reading it in the style and tune of lovers, flagrant sinners and the people of the Book (Jews and Christians).”

This shows that even our reading must not bear any similarity with other nations and those who do not adhere to the Shari’ah.

#### ﴿14﴾

عَنْ رَجُلٍ مِنْ هَذَيْلٍ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ  
رَضِيَ اللَّهُ عَنْهُ... فَبَيَّنَّمَا أَنَا عِنْدَهُ رَأَى أُمَّ سَعِيدٍ ابْنَتَهُ أَيْ  
جَهْلٍ مُتَقَلِّدَةً قَوْسًا وَهِيَ تَمْشِي مِشْيَةَ الرِّجَالِ، فَقَالَ عَبْدُ  
اللَّهِ مَنْ هَذِهِ؟ قَالَ الْهُذَيْلِيُّ فَقُلْتُ هَذِهِ أُمُّ سَعِيدٍ بِنْتُ أَيْ  
جَهْلٍ، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

<sup>1</sup>الطبراني في المعجم الأوسط (٧٢٢٣).

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِالرِّجَالِ مِنَ النِّسَاءِ، وَلَا مَنْ تَشَبَّهَ  
بِالنِّسَاءِ مِنَ الرِّجَالِ.<sup>1</sup>

A person relates that Hadrat ‘Abdullāh ibn ‘Amr ibn al-‘Ās *radiyallāhu ‘anhu* saw Umm Sa‘īd, the daughter of Abū Jahal, with a bow hanging from her and she was walking like a man. Hadrat ‘Abdullāh asked: “Who is this?” I replied: “This is Umm Sa‘īd, the daughter of Abū Jahal.” He said: “I heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: That person is not of us who, while being a woman imitates men; or, while being a man, imitates women.”

### ﴿15﴾

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاتِنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ  
ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا  
تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ.<sup>2</sup>

Hadrat Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The person who performs *salāh* like we do, turns in the direction of our qiblah

<sup>1</sup> مسند أحمد ٩٢/١١. (أحمد شاكر)

<sup>2</sup> صحيح البخاري (٣٩١).

and eats what has been slaughtered by us is a Muslim who enjoys the protection of Allāh *ta'ālā* and His Messenger (*sallallāhu 'alayhi wa sallam*). So you should not cheat in this protection of Allāh *ta'ālā*.”

In other words, do not trample its Islamic rights and responsibilities.

Eating the foods which are especially eaten by Muslims is a sign of a person's Islam just as performing *salāh* and other devotional acts are signs of a person's Islam. We learn the reprehensibility of abstaining from eating the meat of cow's without any valid reason. The Islamic way must be adopted in everything we do – those which are related to Dīn and those which are worldly in nature.

﴿16﴾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ (في حديث طويل)...وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً، قَالَ مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ وَأَصْحَابِي.

Ḥaḍrat ‘Abdullāh ibn ‘Amr *radiyallāhu ‘anhu* narrates (in a lengthy Ḥadīth) that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “My ummat will be divided into 73 sects. All of them will go to Hell except for

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<sup>1</sup>سنن الترمذي (٢٦٤١).

one sect.” The people asked: “Which is that sect (which will be saved from Hell)?” Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “The sect which remains on my path and the path of my *Sahābah*.”

The path refers to the obligatory path which if transgressed can lead a person to the Hell-fire. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* did not specify anything about this path. It would therefore include matters related to Dīn and worldly matters. Ascertaining whether something is the way of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and the *Sahābah radiyallāhu ‘anhum* and obligatory can be done through their statements, actions, clear texts and inferred through *ijtihād*. This can be understood by the ‘ulamā’ alone. The laity have no alternative but to follow them. Non-‘ulamā’ cannot safeguard their Dīn unless they follow the ‘ulamā’.

## CONCLUSION

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً<sup>١</sup>.

Hadrat ‘Abdullāh ibn ‘Umar *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Continue conveying from me even if it is just one verse.”

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ فَتَقِيهَا، وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا<sup>٢</sup>.

Hadrat Abū ad-Dardā’ *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “The one who preserves 40 Ahādīth related to matters of Dīn, and conveys them to my ummat, Allāh *ta’ālā* will raise him as a jurist, and I will intercede on his behalf and testify in his favour on the day of Resurrection.”

All praise is due to Allāh *ta’ālā*, over 90 verses and more than 340 Ahādīth have been conveyed in this

<sup>1</sup> صحيح البخاري (٣٤٦١).

<sup>2</sup> شعب الإيمان للبيهقي: ج ٢، ص ٧٤٢.

book. If anyone prints and distributes it, he too will receive this reward.

Ashraf 'Alī, may Allāh pardon him.



## GLOSSARY

Note: The explanations or definitions given below are meant to merely facilitate an understanding of the words used in the book. They are, by no means, full definitions. Consult the ‘ulamā’ for detailed explanations.

‘Ālim: A scholar of Islam.

Auliya’: Friends. Refers to friends of Allāh, saintly people.

Dhikr: Literal meaning: remembrance. Used more to refer to the remembrance of Allāh *ta’ālā*.

Du‘ā’: A supplication, invocation or prayer.

Ghusl: Literal meaning: a bath. In the Shari‘at it refers to purifying the body from major impurity.

Hāfiz: A person who has memorized the Qur’ān.

Harām: That which is classified unlawful and impermissible by the Shari‘at.

Hijāb: The act of a woman concealing herself from strange men, or covering her body from head to toe so that she is not recognized by strange men. Also known as purdah.

I’tikāf: Literal meaning: seclusion. It is Sunnah to observe seclusion in a masjid in the last ten days of Ramaḍān.

Jamarāt: The three stone pillars in Minā which have to be stoned when performing hajj.

Kalimah: Generally refers to the Islamic creed proclaiming the oneness of Allāh *ta'ālā* and the Messengership of Muḥammad *ṣallallāhu 'alayhi wa sallam*.

Marwah: Name of a mountain in Makkah. Walking between Safā and Marwah is one of the rites of 'umrah and hajj.

Niṣāb: The minimum amount of wealth which makes zakāh obligatory.

Qurbānī: Literal meaning: a sacrifice. An animal slaughtered during the days of qurbānī (10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Dhū al-Hijjah) is also referred to as a qurbānī.

Safā: Name of a mountain in Makkah. Walking between Safā and Marwah is one of the rites of 'umrah and hajj.

Shar'ī: Pertaining to the Sharī'at.

Sharī'at: The Islamic law.

Sunnat-e-mu'akkadah: An emphasised Sunnat. A practice which Rasūlullāh *ṣallallāhu 'alayhi wa sallam* rarely left out.

Tahajjud: Generally refers to the optional ṣalāh which is performed in the latter part of the night. It ends just before pre-dawn.

Tarāwīḥ: Twenty rak'ats of ṣalāh performed in the month of Ramaḍān after the 'ishā ṣalāh.

Tawakkul: Reliance on Allāh *ta'ālā* and placing one's trust in Him.

Tayammum: The act of purifying one's self with soil in the absence of water or in the case where water may be harmful to a person.

'Ulamā': Plural of 'ālim.

Ummat: The Muslim nation.

'Umrah: Also known as the minor ḥajj. A lesser pilgrimage to Makkah performed at any time of the year.

'Ushrī (land): Land on which ten percent of its produce has to be given as zakāh.

Wājib: Obligatory.

Wuḍū': Ablution. Washing certain parts of the body before ṣalāh, Qur'ān recitation and other acts of worship.

Ziyārat: Literal meaning: a visit. It generally refers to visiting the grave of Rasūlullāh ṣallallāhu 'alayhi wa ṣallam in Madīnah Munawwarah.

## TRANSLATOR'S NOTE

*Al-ḥamdulillāh, thumma al-ḥamdulillāh* – all thanks are due solely to Allāh *ta'ālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest du'ā' to Allāh *ta'ālā* to accept this translation, and to make it a means for my salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: [maulanamahomedy@gmail.com](mailto:maulanamahomedy@gmail.com)

Was salām

Mahomed Mahomedy

25 Jumādā al-Ūlā 1439 A.H./12 February 2018

Durban, South Africa.